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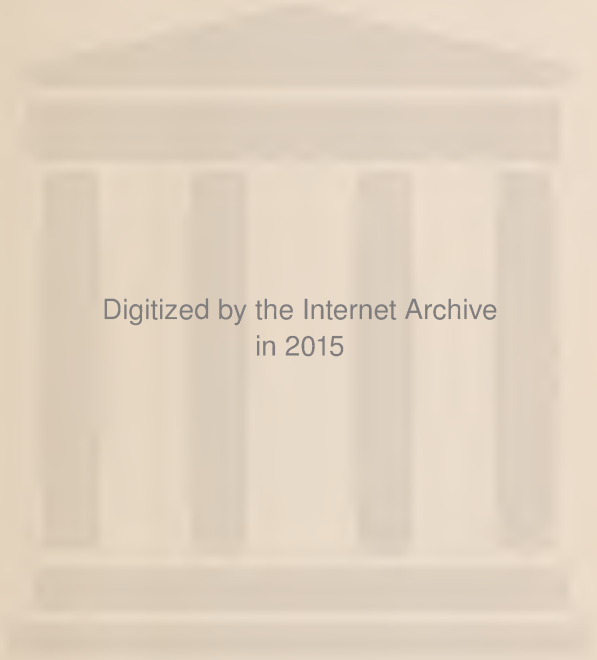

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Presbyterian Survey

THE MISSIONARY SURVEY

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HOME MISSIONS

CHRISTIAN EDUCATION AND MINISTERIAL RELIEF

FOREIGN MISSIONS

PUBLICATION AND SABBATH SCHOOL WORK

THE PRESBYTERIAN CHURCH IN THE U.S.
AT HOME AND ABROAD

PUBLISHED BY
PRESBYTERIAN COMMITTEE OF PUBLICATION
RICHMOND, VIRGINIA.

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WADE C. SMITH, Editor

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THE MISSIONARY SURVEY'S CAMPAIGN FOR 50,000 SUBSCRIBERS

THE GOAL:

A Subscriber in Every Presbyterian Home.
Every Church on the Honor Roll.
Is Yours There?

A UNIQUE ANNOUNCEMENT.

Here is a pastor who has been doing some constructive thinking for The Missionary Survey, with the result that one Sunday morning last month about as original and unique an announcement was made in his church bulletin as Jack has seen. That bulletin is bound to be alive, likewise the pastor, likewise the congregation, if this is a fair sample of its weekly contents.

Imagine that congregation, which is not a large one, and which has never had more than one pastor at a time—imagine it starting with surprise, as the church calendar was opened and there in perfectly plain black printers' ink and bold type was the announcement of the engagement of *an Assistant Pastor*! But read the notice for yourself:

CHURCH NOTES.

An Assistant Pastor.—The pastor is happy to be able to announce the conclusion of arrangements to secure an assistant pastor. In fact, he is now here, and has already called at a number of homes. Now don't become frightened, for twenty-one families of our congregation are contributing towards his support. He is rather eccentric, for he goes only where he is invited. Some very desirable results will soon be apparent: (1) The assistant pastor will call more regularly than the pastor was ever able to do. Once a month, rain or shine, snow or fair weather, he will call upon every one of these twenty-one families who contribute to his support, and also upon any others who invite him in the same way. (2) There is nothing narrow or parochial about him. On the other hand, you will find him unusually broad-minded and intelligent, being well informed about great world topics. He is most genial and affable and can talk to you in a charming way about things which you have so often considered dry and uninteresting. Moreover, he is always thoughtfully considerate—will never bore you by staying too long, but always ready to end his visit when you are weary. He won't get offended, nor will he carry gossip. (3) He will guide your boy and girl in their reading and thinking; will exert a refining influence upon every member of the family; will lead you to consider the largest interests of God's kingdom. How much did these twenty-one families contribute for his support! Only 50 cents apiece, $10.50 in all. But how can a man live on $10.50 a year, and do all this work? He can. He isn't a man. He is a paper—a magazine. "This Missionary Survey" is our assistant pastor.

A campaign will be conducted this week to introduce this "Assistant Pastor" to all our families. This will be done by our Sunday-school League. The whole membership of the League has been divided into two sections, and these again sub-divided into teams of ten each under the leadership of captains. These teams are going to make a house-to-house canvass of the congregation in the effort to secure a subscriber for the "Survey" from every home. Think of the special features of this magazine, with not a dull page to be found anywhere in it; crisp editorials, short articles,, writers of international fame, helpful suggestions, programs for seniors and juniors, all causes of the Church presented, pictures from everywhere, latest news, books reviews, etc.—and all for about one cent a week or 50 cents a year. No home can afford to be without it.

HONOR ROLL.

Added to the Honor Roll: Woods Church (near Dadeville, Ala)., Wildwood, N. C., and Seguin, Texas.

FOREIGN MISSIONS

Rev. S. H. Chester, D. D., Editor, Box 158, Nashville, Tenn.

MONTHLY TOPIC—MID-CHINA.

CHINESE political movements hold on their troubled way, and in spite of several experiences of "running upon rocks" the Chinese republic still survives. With such problems to solve as the proper adjustment of the relation between legislative, judicial and executive branches of the government, and with such varying models as are furnished by the democracies of Great Britain, France and the United States, it is no wonder that the young Yale and Harvard graduates, some of them able and brilliant, but many of them full of self-conceit and all manner of wild notions, who are as yet China's main dependence for statesmen and rulers, should have trouble in getting things established on a satisfactory and enduring basis. One thing that seems to have been fully demonstrated is the hopelessness of all efforts to re-establish any form of monarchial government. It will not be, however, until China has reached a more advanced stage of intellectual and moral development among the masses of her people that she can hope to derive any large benefit from the adoption of her republican form of government.

In spite of disturbed political conditions, lack of ships, rise in the price of silver and many other disadvantageous industrial conditions, China's foreign trade during the past year was the highest ever recorded. One thing that has contributed largely to this result has been that the lands which a few years ago were planted in opium poppy is now given over to other crops. In one province the poppy has given place to sugar-cane. In other places lands formerly devoted to opium are planted in cotton. It is estimated that China now produces nearly two million bales of cotton, which is about one-seventh of the crop of the United States. It would seem that if the calamities and misfortunes which China has suffered for several decades at the hands of foreign exploiters and of her own corrupt and incompetent rulers could be put an end to by a few years of wise and intelligent handling of her political and industrial affairs, she might look forward to a flood of prosperity; for her resources in the fertility of her land and the richness of her mineral deposits and her abundant supply of cheap and efficient labor are simply boundless. Dr. Julean Arnold, in the Year Book for 1917, says: "The situation in China is analogous to that of a powerful mountain stream restrained by artificial barriers from lending its waters to a vast stretch of desert land beyond. Remove the barriers and forthwith the desert is transformed into a garden."

The Churches and the Missions.

It is with hopefulness and joy that we observe the growing spirit of friendship and co-operation, not only between the different denominations working in China, but especially between the missions and the native churches. As the native churches develop and come to self-consciousness, there is always the danger and very often the fact of strained relations with the missions. In administering the financial help which they give to the native churches the missions are obliged to require an accounting for these funds that some times seems like interference with the autonomy of the churches, and this always excites jealousy and resentment on the part of the native church. We are glad therefore to see the statement by Rev. C. Y. Cheng, one of the editors of the China Year Book, that the missions and churches are working together more harmoniously than ever before, and the tie of friendship is becoming stronger and closer. In the management of mission and Church funds, in evangelistic work, in educational activities and in planning for the work of the future, joint committees of Chinese and foreigners are working together, and the functions of the missions and churches are coming to be more clearly understood, with the result that misunderstanding and friction are avoided.

The influence of the Christian Church in China is out of all proportion to its numbers. It was sufficient to defeat a strong movement led by some of the ablest men in China to have Confucianism declared to be the national religion. The form in which the article on this subject was finally adopted by the Parliament is this: "The people of the Republic of China are at liberty to honor Confucius, and to believe in religions, without any restriction except in accordance to law." Mr. Cheng concludes his interesting chapter in the Year Book with a statement of three encouraging features of the present situation:

SENSE OF RESPONSIBILITY AS CHRISTIANS.

"The first encouragement is this: The Chinese Christians are more and more realizing their responsibility as Christians to serve the Church. The Christian workers, and especially the laymen, are keener than ever in proclaiming the gospel of Christ to the non-Christian world. Christians are willing to render service in preaching, to give freely and to look upon the work of the Church as directly connected with their life. This is a healthy sign and will greatly multiply the Church's usefulness. Indeed, if every Christian man and woman will heartily take up his or her work in the Church, what a wonderful change will be made in the world!

SENSE OF UNITY.

The second encouragement is the growing sense of co-operation and unity within the Church. Take for example the movement for safeguarding religious liberty. The whole Church stood together as one man. This was a marvel to the non-Christian community. One of the leading daily papers, the Shun T'ien Shih Pao, remarked that no political party or organization had ever appeared in China that had shown such unity of purpose and such resources of strength as the Society for Religious Liberty. Yes, the Church has at last presented a united front in China, and has won for itself the admiration of countless outsiders.

SENSE OF FRATERNITY.

The third encouragement is the growing spirit of fraternity. Missions and churches, Chinese and foreigners, have never been more friendly, and have never understood each other's points of view better. This has resulted in a growing mutual respect. Christianity is a world religion, and social, national, and racial distinctions fall necessarily into the background as men realize that universal brotherhood, which we have from God our Father, through Christ."

MEXICO.

WE have received a letter from Miss E. V. Lee from C. Victoria, where she has been for several months, in which she tells us that the native Church in that section is making considerable progress in the direction of self-support. It has taken over the day schools, which formerly were supported from our mission funds, and is carrying them on without missionary help. It is not permitted to teach religion in the schools, but they are taught by Christian teachers who use their influence in the homes of the children and induce them to attend the Sunday-schools. The desire of the parents for Christian teachers is indicated by their willingness to pay tuition fees, which they formerly were not required to pay. Miss Lee says the church collections also are increasing in spite of the high cost of living.

Rev. H. L. Ross writes from Linares, saying: "I was never busier or happier in my work here." Mr. Ross does not administer the sacraments or occupy pulpits in the conduct of formal religious services. He has no end of opportunities, however, of talking with the people and of addressing them in an informal way. Our missionaries are very scrupulous about observing to the letter the present very stringent rules that have been adopted by the Mexican Government with reference to foreigners taking part in the religious instruction of the people. The real purpose of this legislation has been to eliminate the vast numbers of foreign priests who have been imported to Mexico since the time when the Catholic Church was disestablished in France, and since there was no place for the multitude of Priests and Friars that formerly infested the Philippine Islands.

There is still a good deal of political disturbance in northwest Mexico. In other parts of Mexico, however, there seems to be almost complete quiet. In the two States which will constitute our new field in the south of Mexico quiet elections for Governor have been held. This would indicate that Zapata and his followers are practically eliminated. The great improvement in the financial condition of Mexico which has occurred recently will also undoubtedly put it in the power of Carranza to deal more effectively than he has been able to do heretofore with the bandit situation in the west.

In view of all these things, the Executive Committee at its recent meeting notified the Mexico Mission, which is to meet in January, that it would look with favor on plans to be considered by the Mission and by the Committee for moving to the

south as soon as the move could be safely made.

This does not mean an abandonment of the church which we have organized in the States of Nuevo Leon and Tamaulipas. It is the plan of the Committee to assist that church on a decreasing scale for a number of years, and our conviction is that this plan will hasten the development of the spirit of independence and self-support in the native Church which is so greatly to be desired, and which must be developed before the Church will become a real power for the evangelization of the country. The unevangelized territory in Tamaulipas and Nuevo Leon will be left to the care of the Methodist Episcopal Church, South, and the Society of Friends, who already have strong and aggressive missions in this territory.

The Y. M. C. A. in the City of Mexico reports that in spite of the disturbed conditions, the membership of the Association reached its highest point this year—1,857. One of the members, the head of a large tailoring firm, was convinced that the Association could do for his employees what it had done for himself, so he had thirty-seven of them enrolled as members, paid the entire bill, presented each of them with a gymnasium suit and installed at his own expense enough additional lockers to serve the whole group. A writer in the Record of Christian Work says: "The interest in Bible study and evangelical Christianity on the part of many of the intellectual leaders in Mexico is probably without a parallel in Latin-American history." It is also said that Mexicans now outnumber foreigners on the secretarial staff.

AFRICA.

THE African Mission continues to grow both externally and internally. The Executive Committee recently sent out four additional new missionaries to that field. Three others arrived on the field without consulting the Executive Committee, and without having to run the gauntlet of the U-boats. Harriet Louise Crane arrived on July 19; Jane LeNoir Cleveland arrived on August 21; Turner Wharton Vinson arrived on August 26. These last three will probably learn the fluent and idiomatic use of the native tongue long before the first four have learned it. Mrs. Crane, who reports the three arrivals, writing from Luebo on September 3, says:

"All are getting on nicely, and it is needless to say we are all very happy and proud of these little ones who mean so much to us, as well as to the natives."

Mrs. Crane also writes:

"Our school opened to-day, after a month's vacation, with nearly 700 pupils. We are rejoicing over having eleven new teachers, the boys who have just graduated in July, and are to get some practice work here for a few months before being sent out as evangelists. Our Luebo school is always crying for teachers because we have to send our best men to outstations, and it seems too good to be true that we have enough bright teachers for *one* term. I wish you could run in and visit our school, for I think it is quite remarkable, especially so considering the fact that almost all the teaching is done by natives. Mr. Crane has charge of the "Seminary," assisted by four or five natives, and they handle about 140 men or more. Then all the rest of the school is in the church and school sheds and taught, with the exception of two classes, by native teachers. I have the supervision of this part and do the examining and promoting, while Mrs. Martin has the normal class of teachers. I spent almost all my time examining and promoting last term, for the pupils are promoted just as soon as they are ready. I would love for the people at home, who ask so often, '*Can* those natives learn anything?" just to step in and see the crowds coming to me daily to be promoted."

TRANSFER OF MISSIONARIES FROM TUNGHIANG.

OWING to improvement in the facilities for travel and transportation, and for certain economical reasons, it has been thought best that the missionaries who have heretofore resided at Tunghiang, Rev. and Mrs. J. Y. McGinnis, Rev. and Mrs. H. Maxcy Smith, Miss Kittie McMullen and Miss R. Elinore Lynch, should be transferred to other stations. Mr. and Mrs. Smith will go to Soochow when they return from their furlough. The others mentioned will make their headquarters at Kashing. Inasmuch as Kashing is only twenty miles from Tunghiang, it will be comparatively easy to work the same field from Kashing as the centre which they formerly worked from Tunghiang. The move does not mean an abandonment of any part of the field heretofore worked, but only a readjustment of the forces with a view to greater economy and efficiency in the work.

FOREIGN MISSIONS OF THE M. E. CHURCH.

THE Board of Foreign Missions of the Methodist Episcopal Church, at its recent Annual Convention in New York, celebrated its record year of contributions. The Treasurer of the Board announced that

the total receipts for the year were $1,940,304, and that in addition $143,000 had been added to the permanent fund. Still in addition to all this was the income reported by the Woman's Foreign Missionary Society and from the Sunday-school Board, making the total amount contributed by the Church for its foreign work $3,146,062.

This Board is also maturing plans for its Centenary Celebration to be held next January, and which will have as its principal object the raising of $8,000,000 a year for five years to finance and enlarge its mission program throughout the world.

We rejoice to see so many evidences that the sacrificial giving made necessary for carrying out our war program, instead of cutting down missionary giving, seems to be having the effect of increasing missionary contributions in all the churches. We believe that God is teaching His people lessons which they could not have learned by any other means than by the requirements for self-preservation in the war what sacrificial giving really means. And the hilariousness with which our people are making these war contributions is a prophecy of what may be expected in connection with our missionary giving when our people have come to understand, as they will one day understand, that the way and the only way to end this war permanently is to make the gospel of Christ regnant in all the nations of the earth.

EDITORIAL NOTES.

MISSIONARY PERSONALS.

WE extend a cordial welcome home to Dr. James B. Woods and Miss Sade A. Nisbet, who have just arrived on furlough. Dr. Woods' furlough was due several months ago, but the situation at his hospital was such that he did not feel that he could leave it. Dr. L. Nelson Ball, who went out to be his co-worker in the hospital, is still largely occupied in language study, but has gotten far enough along now to be able to take general oversight of the work in Dr. Woods' absence.

The readers of The Survey will be glad to see the five charming pictures of the children of Rev. R. A. Haden, which we herewith present. We regret that one of the children was away from home when the pictures were taken, and therefore could not be included in this group. The oldest of these, Frieda, graduated with honor at the Girls' School in Neuchatel, Switzerland, where the family have been sojourning for the past two years. Mrs. Haden has been prevented from making any move in the direction of getting back to China on account of the lack of traveling facilities incident to the war.

Two additional reinforcements have joined the African Mission without consulting the Executive Committee. One of these was Miss Winifred Helena Kellersberger, who put in her appearance at Lusambo on August 30; the other is the as yet unnamed son of Dr. and Mrs. Stixrud, who appeared on the scene while they were en route to Africa. The party who went with Dr. Stixrud are being detained at St. Paul de Loanda on account of quarantine against Matadi, where an epidemic of cholera was prevailing at last accounts. We do not yet know how extensive or severe this epidemic is, but we hope to hear in our next African mail that they have been able to resume their journey.

Rev. and Mrs. James N. Montgomery are expecting to sail for China from Vancouver on the Empress of Japan on December 6. The readers of The Survey will be glad to see their pictures, which we publish herewith. We wish them a safe and pleasant voyage.

Five representatives of the Haden family. Reading from left to right they are: Frieda, 19 years; Eric, 18 years; Ernest Faber, 13 years; Robert Allen, 9 years, and Joseph, aged 6.

Rev. and Mrs. James N. Montgomery, who sailed December 6th for China.

LETTER FROM THE COMMITTEE OF REFERENCE AND COUNSEL TO THE MISSION BOARDS HAVING WORK IN CHINA.

Dear Brethren of the Foreign Mission Boards:

THE Christian forces in China during the past four years have been pushing a forward movement in evangelism, which is a permanent and continuous effort. It has been growing in extent and fruitfulness.

During the autumn of 1917 the program calls for a special campaign to reach the gentry and educated classes. This campaign aims to follow up the previous campaigns in which large numbers of men have promised to study the gospel and to obey its truth. In every city there are now groups of men who understand the gospel message, but who have not yet made the decision for Christ nor allied themselves with the Church. The campaign this autumn will be an intensive one. Its objective will be, not in the first place to enlist more enquirers, but to bring the enquirers already enlisted to profession of faith in Christ and to lead them into church membership and Christian service. Both for the sake of China and for the Church, these men, who only in recent years have become accessible to the Christian worker, are of large strategic value.

In this movement to win these men for the Church, the Christian forces of all denominations are uniting in special campaigns, centering in fifteen or more of the largest cities. From these cities the movement will be extended as far as possible to other towns and districts. The responsibility for the plans and methods employed rests with the local missions and the churches, so that these will be adapted to the circumstances and the available forces. Emphasis is laid upon making this everywhere a part of a permanent movement of aggressive evangelism, constantly increasing in extent and power, to win all classes of the people.

Some of the speakers who will take part in these meetings are Dr. G. Sherwood Eddy, Rev. C. Y. Cheng, D. D., Dr. C. T. Wang, Rev. Ding Li-mei, and many others. The public meetings that will be held will not be great mass meetings, for in almost every city they will be strictly limited to those who have had previous instruction in Christian truth. Admission will be only by tickets, which will be carefully distributed to the men whom it is aimed to reach in this campaign. A principal aim is to gather the fruit of the faithful work that has been

done in the large number of Bible classes that have been organized among these classes during the past three or four years.

Since the beginning of this year there has been much earnest preparation for this special campaign. In all the cities in which the campaign will center, special efforts have been made along these and other lines: (a) To promote vital, non-mechanical intercession especially for this campaign; (b) to organize more Bible classes with a larger enrollment, and to increase the effectiveness of the teaching; (c) to enlist and train more personal workers, and to enlist every church member in some form of definite Christian service. During the summer months special conferences have been held in several places, which have been attended by those who will be responsible for leadership in the fifteen or more centers of this campaign.

The responsibility of the churches at the home base to share directly in this great evangelistic campaign is very large. The undersigned committee, therefore, calls the attention of the Boards that have Foreign Missions in China to this movement, and suggests that each Board should endeavor to place before their constituency as much information regarding the progress of the campaign as they can secure, and especially that they should make such plans as may be best suited to awaken definite and continuous intercession in behalf of this work. We should thank God that the time has come when it is possible to reach effectively with the gospel message the men of the educated and influential classes of China. For a whole century they have successfully resisted all Christian missionary efforts. We need to pray earnestly that God will guide and bless those who have the direction of this campaign, and that He will fill with His Holy Spirit the whole Christian Church in China that it may be enabled to accomplish the work whereunto He is calling it.

Fraternally yours,

CORNELIUS H. PATTON,

Chairman of the Committee on the Cultivation of the Home Church, in behalf of the Committee of Reference and Counsel.

P. S.—I learn to-day that the series of special evangelistic meetings in which Dr. Eddy and others are to take part has been postponed, and it is now planned to hold these in February, March and April, 1918. The reason for this is to enable Dr. Eddy to make further progress in the work of the War Council of the Y. M. C. A. in America, and also to enable the churches in China to make fuller preparation for these meetings. This is not in any sense a postponement of the campaign, but it is hoped that it will greatly strengthen the whole movement. The preparatory world is fully as important as the special meeting themselves. The postponement makes it possible to make more thorough preparation on the field, and it also gives the Boards and churches more time to become thoroughly informed concerning the movement and to provide for larger and deeper co-operation by the home churches.

C. H. P.

GLIMPSES OF PEKING.

MRS. J. M. WILSON.

THE past four days have marked an epoch of experience in China for me because at last the much-coveted opportunity to "do" Peking has come. Excursions so far afield are not likely to happen often even in the best regulated missionary families, and it seemed almost too good to be true that we could leave the babies with our dear friends here at the beach and go running off to see the world! And, indeed, now that it is all over, we do feel as if we had "seen the world," or at least a generous cross-section of the Chinese universe! We have seen sleek, official gentlemen whisking by in limousines and hundreds of naked children begging in the streets. We have seen gaily painted Manchu ladies with their long gowns and remarkable high, fan-shaped head dresses, and also the swagger younger generation, whose tailoring is quite the "last word" from Fifth Avenue. The streets are filled with picturesque Peking carts, with their plodding donkeys, while the great roads swarm with jinrikishas, bicyclists and men on horses or donkeys. Occasionally a great honking automobile goes tearing by or a caravan of moth-eaten camels comes swaying along.

They have taken us to the British legation and pointed out the chapel where our American missionaries were sheltered during those ghastly days of the Boxer siege, just seventeen years ago. They showed us, too, a few of the shell holes in the legation wall that have been left there as a warning with the grim inscription, "Lest we forget!" Then coming to the immediate present, we saw other sinister bullet holes in the imperial city wall and a very considerably demolished residence where the republican soldiers made it too hot for old

Entrance to the Forbidden City.

Temple of Heaven, Peking, China.

Chang Hsun last month, and he decided that it was the better part of valor to abandon his schemes for the restoration of the young emperor and to take refuge in the Dutch legation.

But what of the Peking of the gorgeous old lotus-eating past before any disturbing republican ideas had come to the surface? It's there still—ah, yes, it was there, dreaming away in the August sunshine—a riot of color and stately grace, and as unreal, withal, in this workaday world as the land of faery itself! We climbed up to the top of the pagoda on the island in the winter palace grounds one afternoon, and just as we reached the highest platform the sun shone through a cloud with indescribable radiance on the golden roofs of the Forbidden City below. The color of these old yellow tiles is richer and more mellow than that of a field of golden wheat vivid under the midsummer sun, and the beauty of line and the exquisite harmony of the whole picture is fairly unbelievable to those of us who are accustomed to Occidental vagaries of architectural design.

Another day we picnicked at the summer palace, which is several miles out from the city. The lovely lake was fairly carpeted with lotus in full bloom, and the great rosy flowers added much to the enchantment of the scene. Can you imagine a carved marble balustrade over a mile long curving about the edge of the water with a charming shaded walk just inside, and a peristyle of characteristic Chinese color and design following the same line a few feet further back? Can you fancy a whole wilderness of summer houses and pavilions and palaces in dazzling colors and of exquisitely arching marble bridges? Can you picture to yourself—no, I am sure you never could—the gorgeousness of the temple that crowns the hill with its marvelous admixture of colors—yellow, green and purple tiles of many shades and great expanses of red walls as a background? Truly a playground fit for a king we found it, but deserted now except for the army of coolies who keep it in order and beg "wine cash" of the visitors.

There was even more of an air of loneliness about the Confucian temple and the Hall of the Classics, which stand very near to each other in the northern part of the city. The stately hall of Confucius itself is resplendent just now—after a very recent repainting and refurbishing—the result, I suppose, of the enthusiasm and the energy of the Confucian party in the government. The simple tablet to the great teacher in the center and the memorials to his followers are a marked contrast to the images and paraphernalia of the more familiar Buddhist temples, while the stillness and the freedom from the usual company of priests is a distinct relief. The air of genuine antiquity is more apparent in the temple yard. There, among the venerable cedars, one finds great stone tablets mounted on the backs of prehistoric marble turtles, on each of which is the description of the exploits of one of China's mighty rulers. We discovered that "classic shades" are not confined to western lands by any means and were quite ready to believe the guide when he told us that some of the fine old trees were a thousand years old.

It seemed to both of us, however, that the most beautiful and impressive monument that old China has to offer is the Temple of Heaven. According to the ancient custom, the emperor—the son of heaven—used to come at stated seasons of the year to pray for good harvests and

prosperity in the far-famed, blue-roofed temples and to worship heaven itself on the lovely, marble altar. These were always great ceremonial occasions, and such worship of the great Creator and Life-Giver is the nearest approach to theism that is to be found in Chinese life. A unique experience was waiting for us on the great central elevation of the altar. We had just ascended the three flights of delicately carved marble stairs, when we spied two gentlemen coming through the triple gateway. They proved to be Dr. S. M. Zwemer and a friend who were tremendously interested in the Temple of Heaven because of the lofty, religious conception that it represents. Dr. Zwemer remarked upon the fact in his quick, decisive way, "This is the best place I have seen in China," he said, "and if it is the best place, let us use it for an even better purpose and pray here together." And so the four of us stood there with bowed heads, beseeching the Holy Father of all mankind to bring about the speedy redemption of this great people, and asking an especial blessing on Dr. Zwemer and his further work in China.

Speaking of this true man, brings me naturally to the most satisfying things that we saw, which I like to group together as representing the China of the future. "Because the darkness *is* passing away and the true light already shineth." It was our privilege to have a good visit at Tsing Hua College and to be glad all over again that we were Americans. Tsing Hua, as most of you know, is the college that has been built and maintained by the Boxer indemnity money which the United States returned to China. Its special aim is to prepare students for entrance into American colleges. Its president is a Chinese gentleman and there are about thirty foreign teachers on the faculty for a student body of six hundred. The grounds are beautifully kept and the buildings are splendid, the new gymnasium and library being the finest things of the kind that we have seen in China. There was an opportunity also for us to look in at all of the American mission compounds, though in nearly every case there was little institutional work being carried on at this vacation season. The American Board, the Northern Methodists and the Northern Presbyterians all have attractive places and good equipment. We saw two fine women's hospitals besides the Union Hospital, and some excellent school buildings, both for boys and girls. It seems likely now that the new Union University will have an entirely new plant instead of a home in the Methodist compound as was first planned. The Union College for Women is already a most attractive spot. They have utilized an old prince's residence to very good advantage, remodelling the quaint buildings into both pleasing and commodious quarters. The Y. M. C. A., which is the Princeton of the Orient, has large, modern headquarters, centrally located, and I trust that it may not be long before the Y. W. C. A. may be as well established. These Wellesley secretaries who were our hostesses have certainly done telling work in their short year of activity in Peking.

Hangchow, China.

Marble Bridge, Summer Palace, Peking, China.

SHE BROUGHT ME, TOO.

J. MERCER BLAIN.

NIGHT before last I received a letter late at night saying: "Mrs. ———— died and was buried last Thursday. Mr. ———— took her remains out to their family burying ground in the country and came home not feeling very well. He grew worse, developed cholera, and died on Sunday. His funeral is to be on Thursday morning early, and the Chinese pastor would like so much for you to come down and conduct it, as you baptized both of them." My heart was filled with grief when I realized that the dear old friends were really gone. I went down yesterday morning. The funeral was at the home, as they lived outside the city and could not be buried from the church because the Chinese do not allow dead bodies to be carried into the city.

Let me tell you about this charming old couple and how God saved them, and made him an elder and her one of the most useful women in the church. Several years ago Mrs. ————, then over fifty years of age, was brought to the hospital, where she was ill for some time. The ladies tried to talk to her about her soul, but she would not listen; said she had come to have her body healed and not to talk about the foreigners' religion. She was a smart and well educated woman. We were all much in prayer for her. Her husband had been an official for many years, and his family all belonged to the official class. Finally, she was so overcome by the kindness of the ladies at the hospital, that she began to listen to their preaching. The Spirit of God took hold of her and saved her. She came to church constantly. Finally, she came before the session and asked for baptism. The session was delighted with her examination, and fully convinced that she was a Christian. We asked her if her husband was willing for her to come into the church. She said, "No, indeed, he is much opposed to it, and said that I need not come back home, if I became a church member, that we could not live in the same house." She said she felt so strongly that she ought to come and confess Christ publicly that she was willing to take the consequences. After prayer and consultation we decided to advise her to wait awhile and let us all unite in special prayer for her husband that his opposition might be overcome and he himself become a believer. She continued to come to church and her quiet, consistent Christian life in the home made such an impression on the old gentleman that, after a few months, she came before the session again and said that, while he was still opposed, he would not take harsh measures against her, if she joined the church. When she was baptized the next Sunday who should appear in the audience but Mr. ———— himself. He wanted to see just what was to be done to his wife. He sat respectfully throughout the service—he was always a gentleman. It was not long before the earnestness of the wife influenced the husband, and after awhile I had the pleasure of baptizing him, too. After a few years he was made an elder, and was one of the most valuable men in the church. To show the humility of the old man when he was baptized, a servant woman in his family was also received. He, a former official, stood up before all the congregation and was baptized at the same time with this servant woman. He was a modest, quiet, courtly old gentleman, and we all loved them both. When he was about to be received into the church he came in one day while Mrs. Blain was teaching a class of school boy enquirers. He asked if he too might come in, that he was only a learner. He then told the boys of an incident in his life which he regretted very much. He said that he had had a son or two, but that they had died. He was so anxious for a son that he went to the temple and prayed, and had a silver hat made for a well known idol, which cost him fifty dollars or more. His name was on it. Now that he was a Christian he wanted to try to get that hat back, as he was ashamed to have his name on it there in the temple. He went in search of it but could not find it. The priests in the temple had been changed years before. What had happened, of course, was that the priests had turned it into money long ago and pocketed it. The old man seemed so anxious to find it that I felt right sorry for him.

Shall I tell you about the funeral? I will, if you promise not to be shocked. The service proper was reverential and just as it should be, consisting of prayers and hymns and brief addresses. One of the addresses by a fellow-elder was most impressive, as amid tears he recalled what the old gentleman had meant to him and the church. The relatives were mostly non-Christians, but their behavior was most respectful. After the last prayer the band, which, at the request of the family, was brought from the boys' school, struck up a medley of tunes, the majority of which

we did not recognize. The funeral procession was formed—in front a number of boys bearing banners, on which were various inscriptions, then the band with their atrocious music, then we missionaries with the Chinese pastor and a number of church members, an empty sedan chair with a photograph of the deceased, the coffin borne by sixteen men, then chairs with the women and realtives and friends of the family. All along the street the band was playing all sorts of airs, none of which were appropriate, but this is the Chinese idea of honoring the dead; the noise is the very thing—drum and cymbals, horns and flutes—nothing could suit their ideas better though it grated on us.

These dear old friends are gone. As the old man stood by his dying wife he said that she had brought many to Christ, relatives, friends, servants and "she brought me, too." Dear old couple! There will be none brighter to welcome us at the pearly gates, and none that we shall be gladder to see.

A MORNING CHAT IN CHINA.

J. MERCER BLAIN.

IT was a bright Sunday morning, and we were sitting in the preacher's dining-sitting-living room at one of our out-stations. Several church members were chatting when a country member came in.

"How is your mother?"

"No better. She sometimes lies with her eyes shut as if she were about to go. She cannot recover."

"Through how many honorable cycles has she passed?"

"She is seventy-two years of age, and we cannot expect her to get well. We are preparing her burial clothes, and she says we must be economical and not get fine things for her. She is a Christian and does not fear death, but she cannot read and does not understand much about the gospel; all she knows is to believe. I have bought her coffin."

"I hear that you saved money on the coffin."

"Yes," with a smile, "I first looked at a coffin for which $20 (less than ten in United States money) was asked. I said that it was too much. He then showed me a second grade one, for which he wanted $17.00, but said that I could have it for $16.00. He guaranteed that it was made of dry wood. I told him his price was entirely too much. Finally, after talking for some time, he let me have it for $13.00. He returned me twenty cents so that I could have that to give the men for putting it on the boat. He wanted me to promise to quote the price at $16. I took it home and all like it very much. I painted it myself and on the end I painted six bats in a circle with the Chinese character for old age in the center."

The missionary, "Why did you put bats on it?"

"That is a custom among us here. The word for bat is peen-foh and for old age it is zay; when a Chinese sees these on the end of the coffin he says, 'Foh-zay,' that is, 'happiness and old age.'"

"How much will you have to spend on the funeral?"

"Well, you see, I got the coffin cheap. It's always cheaper to buy before death; you can go to different shops or you can go back the next day and talk the price down. If the person is already dead and the dealer knows that you *must* have the coffin, he will raise the price on you. I calculate that the whole expenditure will be about $30.00. I have to give two feasts; guests have to be invited for the day. In the morning we have vegetable dishes and in the evening we have some meat dishes. Deducting the present of from twenty to forty cents, which each guest is expected to bring, I think that I shall not have to spend more than thirty dollars in all."

This conversation was nothing out of the ordinary and shows how matter of fact and practical the Chinese are. On Sunday afternoon I walked home three miles with the old man to see his mother. I found her in an inner room, dark and dismal, but considered by these plain country folk quite comfortable. Even had the room been light it would have made but little difference to the patient, for the mosquitoes were there in droves, and her bed was entirely covered with heavy curtains. The old lady was in a stupor and only semi-conscious. It was not easy to talk with her, but the son and I kneeled and had a prayer at her bedside.

Lying there in the dismal darkness she has the light within and said that her heart was "at peace." The filial son ministers to the old soul and God's peace abides with her while she patiently awaits the summons. The devil has a tight grip on China, but there are thousands of cheerless homes here which shelter God's saints into whose hearts the Sun of Righteousness has shined because you, dear friends at home, have sent them the gospel. Pray for them and the millions who have not yet known him. Pray, too, for us who are trying to substitute for you and do our own duty, too.

A COUNTRY TRIP IN MID-CHINA.

J. MERCER BLAIN.

THIS is one of the days when I believe that some of my home friends would enjoy being with me. It is a beautiful, sunny winter day. We are sailing along under a fine wind on a wide canal, in some places a hundred yards wide. The wind is not steady, but just now we are making about eight miles an hour. When I got on the boat an hour ago the boatmen were wreathed in smiles. I said, "We have a favorable wind, have we not?" The head boatman replied, "Yes, a very big favorable wind; we are in luck," and he wore a grin that would not come off. The boatmen are so pleased when they can sit back and steer the boat and do not have to row. This is a lovely section of country. On both sides of the canal are hundreds of acres in mulberry trees for the raising of silk worms, which must be fed the leaves of this tree. In full view are the mountains, and sometimes in passing along here I have seen them covered with snow.

A WEDDING.

Since leaving Hangchow ten days since I have had quite a variety of experiences. First was a wedding at one of the country stations. The groom and several of his friends came into the city to escort the bride out. Three of the men returned on our boat. We had a terrible head wind that day and would never have gotten out in time for the wedding if these passengers had not helped row the boat. All were anxious to be in time for the ceremony and so worked with a will, and we arrived only a few minutes behind the bride's boat, which had an hour's start of us. It was dark and the feast had already begun, the bride's presence not being essential to a wedding feast in China. It is, of course, the Chinese custom for the bride to come to the home of the groom and be married there. The custom in the country is to have the ceremony as soon as the bride arrives even if it is midnight or dawn. Sometimes the guests wait patiently and the bride is delayed and does not arrive until after daylight. We had to wait a few minutes for the arrival of the red chair for the bride, as all brides must ride in a red sedan chair. The little bride, only sixteen years old, was carried into the chapel, where the feast was in progress, as they had no other place in which to have it. Just as soon as the feast was finished—it was a typical one, and I won't attempt to describe it as I know that no home folks would have enjoyed it—the room was cleared and the Chinese evangelist took his stand in the pulpit. I was asked to assist, as the groom was one of our old students and is teaching in one of our schools. The bride was led in by two young women, while the groom was accompanied by two of his friends. While the preacher was warning and exhorting and reading the fifth chapter of Ephesians, emphasizing the twenty-second verse, I'm afraid that the missionary was enjoying a peep at the pretty little bride. I am glad to say that the outlandish red cloth, which in other days always covered the face of the bride, has been discarded. The little bride was an unusually pretty one, and a slight smile passed over her face when at a certain point in the ceremony they told her to sit down and showed her how to do it. If the groom had not been so busy studying the bricks of the floor, I rather expect that he would have found it hard to restrain himself when he saw that smile. The uninteresting and long drawn out ceremony had to come to an end some time, and then the couple was escorted to the bridal chamber by as many of the guests as could get into the building, a usual proceeding at Chinese weddings. The groom, however, did not tarry with them long to be gazed on; in a few minutes I found him downstairs chatting with his old father.

A FUNERAL.

The Sunday after the wedding I was preaching at another chapel when a messenger appeared and said that the mother of

one of the elders at a near-by station had died, and that they wanted the Chinese evangelist to come and have the funeral. As the evangelist was not there, I went in his place. The boat pulled into the place about six o'clock. As soon as I could get my supper they called to me that all was ready for the service. It is customary to hold two services, one when the body is placed in the coffin and the second when the burial takes place. Ten or more Christians gathered around a table, while a number of non-Christians looked on. I read from the fifteenth chapter of First Corinthians, and spoke of our hope, referring to the old lady as a "law chaw yu," an old church member. The body was put into the coffin at the close of this service. The next day I was urged to come to the house for all my meals. I went to two and found the house full of neighbors and friends from a distance, most of them not Christians. According to their custom, nothing was eaten but bean curd fried in oil, and I was glad to get back to the boat, and get a taste of something less greasy and more palatable. The funeral service was to be that night as I could not wait longer on account of another engagement. In the meantime I had found out incidentally that the old lady was not a Christian at all, so that I had to change my intended talk and also indirectly take back some of the things I had said the night before.

A "PREACHERS' MEETING."

My last interesting experience on this trip was in a town on the border of our field, and I doubt very much whether any home friends can guess what took me there at this particular time. I went to attend a Baptist preachers' meeting. This town is on the border of the Baptist field, too, so we are both working there. I offered to withdraw as they were there first, but they would not listen to it, said they could not work the whole place. The most fraternal relations exist between us, both the missionary in charge and the preacher being good friends of mine and of our helper there. Some of our preachers and myself were there by special invitation and were on the program. One of their men, a popular evangelist, was holding special services for arousing Christians, and a number of our members from the surrounding country were also present. In a city of more than twenty thousand there is more than we can both do in many years, and this is a sample of how we are trying to stand together against the hosts of sin in a Chinese city.

IN THE DIAMOND MOUNTAINS.

MISS ELLA GRAHAM.

I HAD a glorious trip of twelve days among the Diamond Mountains. (The Switzerland of Korea.) When we rode at all, our steeds were pack ponies, which I am sure will *appeal* to *you*. It was somewhat like a fable that was in one of my school readers of the man riding such a little donkey that, listening to some of the sarcastic remarks of bystanders, walked a while, and finally carried the donkey. The walking we did, literally, and while we did not carry the ponies, in some places, three men to a pony lifted them down over particularly dangerous rocks.

I have not in any part of the world seen anything more wonderful in nature. Nikko, Japan, is far outdone. It takes a month to see anything like all of the scenic places among these mountains. Since the Japanese have begun to give publicity to these wonders, many visitors are beginning to come to it from China and Japan.

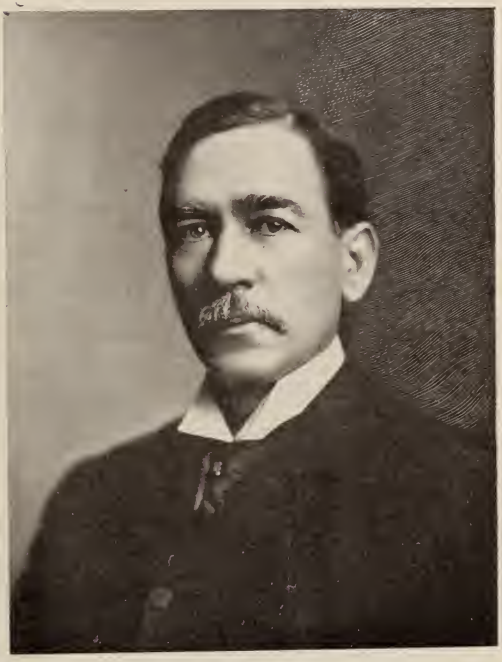
I am spending this month in the station teaching in the month's Bible Institute for woman workers. After its close on October 10th, I hope to get in a good season's work among my country women.

I am very, very thankful that, during these days when so many of my fellow-workers are stricken with divers diseases, my health is excellent. The condition of our station is pitiful, with three of our five evangelistic men home on sick leave. Our woman's work is also hard hit. We miss our faithful little Miss McQueen fearfully, and certainly hope that she will be fully restored to health and thus enabled to return to her work here.

We need more lady workers, and Soon-chun has in her request for the next one who is sent out.

With our sadly depleted force, our problems are many and difficult of solution, but I am sure that with the unsettled conditions in America the task of you and your co-workers must be stupendous. You have my deepest sympathy.

REV. S. H. CHESTER, D. D.



Rev. S. H. Chester, D. D.

THE seventeenth day of January marks another mile-stone in the life-journey of Rev. Dr. Chester, editor of the Foreign Mission Department of THE SURVEY, and it seems to me that it would be a fitting and gracious tribute to express, in your columns, the appreciation of the Church for his more than twenty-four years of faithful, self-denying service as Secretary of our Foreign Mission Committee.

During a large part of that time he bore the chief responsibility for the conduct of the office in its various departments, until the growth of the work made it too heavy for him. Then to him was committed the correspondence with the missionaries, and oversight of their work—a delicate position, for the missionaries are human.

Associated with him most intimately in the committee for nearly twenty years, I can testify to his intense interest in the cause; to his wide and accurate knowledge of the work; to his profound sympathy with the missionaries; and to his patience and wisdom in dealing with the various problems presented for his solution. So that he has won the confidence of the committee, the love of the laborers in our wide field, and the deep respect of the Mission Boards of our sister churches.

In times of stress and danger, or needs of our missionaries, his anxiety has been so intense that it seemed to me that if his heart and brain could have been uncovered, the stigmata of a suffering cause would have been found branded in their very material substance.

One more word—such is the modesty of the man that if he had known I was writing this tribute he would have positively forbidden it.

J. H. McNEILLY.

FAREWELL LETTER FROM REV. L. O. McCUTCHEN.

My wife and I left the South Carolina home on November 1st, have spent a week in her old home here and are to-day starting across the continent to Vancouver in order to sail by the "Empress of Russia," November 22nd, back to our work in Chunju, Korea. May I, through "THE MISSIONARY SURVEY," extend our thanks for the great kindness extended to us personally by friends throughout the Church. Sympathy and kindness in times of anxiety and of grief, such as we have passed through, have indeed cheered and refreshed our spirits. We thank the churches for the live interest they are manifesting in the coming of his kingdom in that portion of the world in which it has been our privilege to labor for the past fifteen years. We trust the experiences through which we have been led and the associations with God's dear people in many sections of our beloved Church may so enrich us spiritually that this coming term of service in Korea may be the richest and most fruitful in our ministry among that fine people for whom it is our privilege to invest our lives for Christ. We are counting on the prayers and the faith and faithfulness of God's people to make our efforts over there worth while.

THE KWANGJU LEPER HOSPITAL CHURCH.

REV. S. K. DODSON.

THE material and medical part of this institution is conducted by Dr. R. M. Wilson, and since there have come to be more than two hundred inmates this is no light task. The doctor is assisted in the administration by a committee of three in the station, but very naturally the bulk of the work falls on him.

Some three years ago a small church was organized at the hospital by Mr. Talmage, who has been pastor ever since until this summer, when he went on furlough, the writer was placed in charge during his absence. Mr. Talmage spent a great deal of energy in developing the church, and it has grown from a membership of only a few till it now has about seventy baptized members on the roll, together with a number of catecumenates. This shows up very well indeed, considering that there is only a few more than two hundred men and women to work amongst. Of course, other members of the station have helped us ably in the work of bettering the spiritual welfare of these unfortunate people, for it is always a pleasure to talk with and to them. And anyone who visits Kwangju station at any time is cordially invited to visit this church and get some of the inspiration that comes from looking into the faces of these children of our Father.

Some time ago an elder was elected and installed over this congregation, and there are now a number of both deacons and deaconesses. When Presbytery met here, the elder could not, of course, sit with the other members of that body, but a platform was built just outside a window of the building so that he could see and hear all that took place.

From the very nature of the case there is danger of this church being a mere shell with no sound heart to it. It is inevitable that in gathering a number of people together from a wide territory, providing their food, shelter and clothing, thus cutting off to a very large extent dependence on their own efforts and making it comparatively easy for them to believe, that there will be some who have not made a profession from a sincere heart. But the Spirit of God is not confined to any certain conditions or outward circumstances in His working, and we believe this church is doing remarkably well, even though it is forced to be developed under such a great difficulty.

In fact, there is fruit in the lives of the men and women of this church that goes to prove that there are many sincere believers among them. For instance, when a special collection was to be taken amongst the churches for the work in the Island of Quelpart, the lepers having no money to contribute, many of them did without several meals in order to have money to give to this cause. In fact, this is the usual way that they have of getting money for the various collections of the church.

Most of the lepers show a great deal of zeal in memorizing hymns, Scripture and the catechisms. I had an all-day task not

long since when fourteen recited the Shorter Catechism, and twelve recited the Child's Catechism. Day before yesterday I also spent four hours in examining about thirty people on reading. A cheap Bible and hymn book is given to each one that learns to read, and more costly Testaments to those who recite the catechisms.

May the example of these unfortunates be an inspiration to the more favored in zeal for the kingdom of God.

KASHING, CHINA, HIGH SCHOOL.

REV. LOWRY DAVIS, *Principal.*

KASHING High School exists for the Chinese Church. In proof thereof note carefully the picture below. Rev. Lowry Davis is principal of the school.

Twenty-eight young men of the Chinese ministry, or 16 per cent of the entire student body. This band was organized by the celebrated Pastor Tin Li Mei four years ago. The increase to date is 1,400 per cent.

Of the fifty-two Volunteer Bands in China, this one, with that of our Presbyterian College at Hangchow, ranks among those at the very top in intensity of evangelistic activity and also in numbers. The members of the band themselves are continually seeking among the students the material for the ministry, always with much prayer. Their early morning prayer meeting on Wednesday is a real inspiration.

The Volunteer Band as an evangelizing agency:

1. Conducts a flourishing night school, with Bible course, for servants and workmen, in the school dining room.

2. Preaches and does sympathetic personal work in the Kashing jail and poorhouse.

3. Goes in soul-winning expeditions every Sunday among the lost multitudes of Kashing City.

4. Assists our ordained pastor in revivals and in advertising the meetings by lantern processions.

5. Has an an ideal to open several street chapels in Kashing.

Study again the picture.

In the center, Wang Suh Chin, our first honor graduate; also Hangchow College graduate; inspiring, spiritual teacher, temporarily in the Kashing High School; being a fine scholar, hopes to take his theologi-

Kashing, China, High School, Volunteer Band, 1917.

cal course in America and translate into Chinese the most valuable religious books of the American Christian people. The Chinese Church has practically no commentaries on the Bible of any value.

To his left, Yu Gyi, four years ago a heathen, now a choice volunteer and the finest student in school. Is leading his family to Christ. I have asked him to translate into Chinese the "Purity" chapter of Dr. Speer's "Marks of a Man."

To his left, Tsang Lin Su, beaming bright, with a motto of "keep smiling," a born leader, energetic evangelist, real executive in spiritual matters, and president of the Volunteer Band by unanimous election. Also a deacon in the Kashing church.

Some striking facts about the band: Four volunteers are themselves sons of ministers; twenty-three out of twenty-eight are self-supporting, paying in cash or work their own fees; twenty are Presbyterians; ten are from self-supporting churches. The majority of the band are among the best students in the school.

THE OPENING OF KUNSAN STATION, KOREA.

REV. W. B. HARRISON.

KUNSAN is on Basil's Bay at the mouth of Keum River, one hundred and twenty miles south of Chemulpo. The first of our mission and so far as we know the first Occidentals to visit it were Mr. Reynolds and Dr. Drew, who came to preach and spy out the land in the fall of 1894.

Kunsan was then a small farming and fishing village, as unattractive as many other villages on the river and as unpromising, except that it had an anchorage for steamers, not a first class one, however ,on account of the very swift tides. The attractive scenery, the populous rice plain, and the possibilities of the place appealed at once to the travelers. Dr. Drew especially formed an attachment for the place which he never lost.

In March, 1895, he and Mr. Junkin came from Chemulpo in a small sail boat, being eleven days on the way, on account of rains and fogs. A month's medical and evangelistic work was done. Kim Pong Nai and Song Yong Do professed to believe, and asked to be received as catechumens when the missionaries should return. These brethren agreed that Kunsan was the place where they ought to locate, and bought with private funds property for their temporary homes.

Dr. Drew's house stood at the foot of the hill immediately in front of the present post-office. The well that is still there was in the Drew's back yard.

The Junkin home was a stone's throw to the southeast.

The Tonghak rebellion made a return that year impracticable, but in February of the next year, 1896, the Junkin family moved from Seoul, and was followed in two months by the Drew family.

The place afforded no wharfs nor post-office nor telegraph office. The streets were narrow, crooked and filthy. The only medium of exchange was the copper cash, and that was often hard to buy with silver. The village of a hundred or more small thatched house stood along the water front, where the customs buildings now stand, and just south of there. The people were ignorant and superstitious, the men much given to drunkenness and gambling, the women to quarrelling and worshipping spirits; but with it all, they gave the foreigners a cordial welcome.

A foreigner, especially a foreign lady, was a great sight, and attracted a crowd wherever she appeared in public. All kinds of reports were afloat as to the purposes and doings of the newcomers. Except that man has a body that has to be fed and clothed and cared for, living in Kunsan would have been a simple matter.

To make such a home as our people are accustomed to was no small task. The houses were small thatched homes of the Korean common people, devoid of glass and chimney and no room larger than 8x12 feet. The servant problem was great. There were no trained ones to be had. The young women were prevented by custom and prejudice from going outside their homes; the old women were too stupid to learn, and the men were too proud to take orders of a woman and too lazy to carry them out. Rice, chickens and eggs were among the few things the market supplied. Wood and charcoal could be bought at a distance with difficulty. Some supplies could be gotten in Chemulpo, but the most of them had to come from far away San Francisco, pass the customs at Chemulpo and wait an indefinite time for a steamer for Kunsan. Thus the housekeeper was often disappointed of supplies, while the need of the same increased as the guests from Chunju and

Kangkennie waited a week or two for a steamer.

For a year or more all cooking was done on charcoal brasiers, for stoves were thought to be dangerous to the straw roofs. After that Mrs. Junkin got a cooking stove, but Mrs. Drew never had one at Kunsan. It is not strange that these devoted Marthas did not find time to do much more for the Koreans than to cultivate friendship with the women and children, but the influence of the homes of which they were the center and life did much to remove prejudice and to commend the gospel which their husbands taught. They furnished models after which the Christians should build their homes.

The sick came freely to Dr. Drew's guest quarters, where he had opened a dispensary, and thus furnished an important point of contact between the foreigners and the suspicious people, and made many friends for the cause.

Mr. Junkin did personal work among patients waiting at the dispensary, met men in his guest quarters during the week and conducted services for them on Sunday. For some time the seclusion of the women prevented their coming to the meetings. The first catechumens, Song Yung Do, Kim Pong Nai and Cha Il Syen were received April 6, 1896, of whom the first two were baptized July 20th following.

The first infant baptized was the little daughter of Song Yung Do on October 4th of that year.

At the annual meeting, held that month at Insungpuchai, Seoul, Miss Linnie F. Davis was directed to move to Kunsan, which she did about a month later.

A meeting held every Sunday in Mr. Junkin's guest quarters was attended by a small company of men. As there were no clocks among the people, and no bell to call them together, flags were used for the purpose, one color for the women and one for the children. Two or more meetings were held for each weekly, and they were well attended. Weekly meetings were also held for women by Miss Davis at Kungmal, four and a half miles away by land and two miles by water. The trip either way then was difficult.

The large sitting room of Miss Davis also furnished a meeting place for the mission in 1897. The small band was cheered and encouraged by the presence of Dr. Chester. Game was then so abundant that an hour's shooting about sunset by the men of the mission on the hills west of the village furnished the company with an abundance of the best of meat. The fact that there were foreigners living at Kunsan soon became known throughout the territory, and many men and women came in to see them. The response to the preaching was probably more prompt in this section than in most of our territory. Mr. Junkin preached regularly to good congregations, some of whom left their homes Saturday evening in order to be present at the Sunday morning service.

At the annual meeting of 1898 at Chunju, Messrs. Tate and Harrison were appointed to assist Kunsan in selecting a site. Not realizing the importance of its work the committee never met at Kunsan. Two of the members walked over the ground and decided on the hills half a mile southeast of the anchorage, but the creek at the foot of Kungmal hill afforded such a good harbor for Dr. Drew's itinerating boat that the station was located on that hill.

The first residence, now Dr. Patterson's, was built in 1889 by Mr. Junkin under great difficulties.

That fall the Junkins moved into their new house at Kungmal and began regular Sunday services there.

After Kunsan was made an open port, May 1st, 1899, the Korean houses were torn down to make way for the new town, and the Christians were scattered. Those from other villages went to Kungmal to church, so the organized work at Kunsan was dropped, not to be taken up again till 1906.

The number of believers increased rapidly, and the Sunday congregations were most encouraging. Mr. Junkin also preached and held examinations at Songedong and Mangasen, at which places there were soon separate groups of Christians.

Dr. Drew took long evangelistic trips in a boat, in which he took companies of volunteer workers. They traveled up and down the Keum and Mangeng rivers and among the Kokunsan Islands. Through the printed page and oral message which they carried, many gained their first knowledge of the gospel.

Rev. W. F. Bull joined the station in the fall of 1899. In the following spring came Miss Libby Alby, who, in the course of Cupid's activities, became Mrs. Bull.

Educational work was begun by Mr. Junkin teaching a few boys in his study about 1902. About the same time Mrs. Junkin began teaching the girls in her sitting room. The first boys' schoolhouse is now part of the hospital, and the first girls' schoolhouse is an extra dormitory to the girls' school.

Having now outlined in its three departments the beginning of mission work at Kunsan, I leave it to the historian to tell how, by the good hand of God, it has arrived at its present stage of development.

Kunsan, August 17, 1917.

"FIVE MISSIONARY MINUTES."

MANY of our Sunday-schools are using effectively the plan of a short missionary exercise occupying from three to five minutes at the opening or the closing exercises of the school. The following story is an illustration of how the thing is done in one school and may be suggestive to others:

THE STORY OF TWO STRINGS.

EVA M. CAVERS, *California, Mo.*

I am going to tell you the story of these two strings just as I heard it from the strings themselves.

The talk began when the long black string ran across the little white string on his journey one day. Looking down, he said with a roar: "Who are you, you insignificant little beggar? Get out of my way!"

And the little white string said: "Yes, I'll admit that I am little, but I am not a beggar. I am the messenger of the Prince of Peace and I represent the five and a half millions of dollars that the American people gave last year to Foreign Missions."

Then the black string said with a sneer: "I don't know anything about Foreign Missions, and as for the Prince of Peace, I have no respect for him. I am King Alcohol and I represent the two and a half billion dollars that America spent last year for drink. Just think, I am 454 times more important than you are."

Then the little white string stood up in all her purity and grace and said: "You may be 454 times larger than I, but you are not more important, for I do more good in one day than you could possibly do in a thousand years."

With a contemptuous smile he said: "Indeed! and what are some of these good things you do?" And the little white string said: "First of all, wherever I go I make the little children happy. I clothe them and feed them and tell them of the Heavenly Father who loves and cares for them."

"I have no use for little children; they are only in the way, and when they cry because they are cold and hungry I give them a kick and they soon learn to run when they see me coming," said the black string with a frown. "What else do you do?"

"I befriend the women and lift them up from the depths of ignorance and despair, and give them the hope of a glorious life beyond."

"Women are good for nothing but slaves," said the black string, "and I believe in keeping them bound with the chains of poverty and sorrow. What if their hearts do break? And as for the life beyond, that is all nonsense. Is that all you do?"

"No," said the little white string. "I help the men to become noble, industrious citizens, good husbands, loving fathers, kind neighbors, and lead them to honor and serve the Lord God."

"There is no use in a man working for a living," growled the black string. "Let him go out and beg or steal; the country owes him a living anyway, and who feels like being kind and loving, when all he wants is another drink. And why should a man serve the Lord, when he wants to serve King Alcohol? And as for honoring Him, I never mention His name except with cursing. Is that all the good you can boast of?"

And the brave little white string said: "I make bright, cheerful Christian homes."

"What do you need of a bright, cheerful home? You can't see in the dark, and all you need is a place to crawl in and sleep at night. I don't know what you mean by a Christian home; I never saw one." And then in a sarcastic tone the black string added: "Is there anything else in your list of good deeds?"

"Yes. I send the missionaries across the ocean to carry the gospel of peace and good will, and the natives come for many miles to meet them with songs of praise and thanksgiving."

"Very good," said the black string, "but for every missionary you send to carry peace and good will, I send a hundred barrels of rum to stir up hatred and murder, and the people not only come for miles, but sell their own children in their frenzy for drink."

And then the long black string, twisting and writhing like a huge blacksnake, lifted his ugly head and said in derision: "If you are such an Angel of Light, carrying joy and peace and salvation to all mankind, while I carry nothing but suffering, sorrow and in the end everlasting torment, why don't the people of America spend more on you and less on me?"

And the little white string, faithful in her devotion, said: "That is a question I cannot answer. Let us ask the King of kings." And lifting her eyes to heaven, she earnestly prayed: "O, Lord God, how long shall the wicked triumph and all the workers of iniquity boast themselves?"

And the answer came straight from the throne of God: "So shall it be in the end of this world. The Son of Man shall send forth His angels and they shall gather out of His Kingdom all things that offend and them which do iniquity, and shall cast them

into a furnace of fire; there shall be wailing and gnashing of teeth."

And the black string slunk away in fear.

(Note: Have two strings, one white, one inch long and one black, 454 inches long, held by children in front of the school. The black one is rolled up and one child holds it while another takes the end and walks across the room as the string unrolls. Or, if you care to have them in *feet*, it will be even more impressive, as the black string will then circle the room several times.)

AN ITINERATING TOUR IN AFRICA.

REV. T. C. VINSON.

Dear Friends:

THE Apostle Paul in his address to the Ephesian elders laid this twofold injunction upon them, "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you over-seers to feed the church of God, which he hath purchased with his own blood." So, in order to be obedient unto the command dealing with the feeding of the flock, the territory contingent to Luebo station has been divided into four sections, with a native evangelist as superintendent of each section, with headquarters centrally located. He spends the greater part of his time in traveling around this circuit, examining the conditions of the work and making stated reports to the missionary in charge. It is also our plan and purpose for a missionary to visit each one of these sections at least twice a year, investigate the condition of the work and to examine and receive into the membership of the church such candidates as show sufficient evidence of their faith in the Saviour and can give a reason for the hope that is in them.

We might devote the entire space of this article to our failures in the pastoral oversight of our flock, but it would merely be a repetition of that story you have heard so often, we haven't the men or the means to do it with. Our work here may be likened unto a factory equipped with a certain amount of machinery, and with an engine that has just enough power to run the machinery itself. So that when you begin to put in your material to turn out the desired products the whole factory comes to a standstill because of lack of power.

So it is with our force here, we have just about enough workers to run our machinery, but when it comes to pastoral oversight and instructing and building up the new believers in the faith, our engine likewise groans and creaks for lack of power. We can only do the more mechanical part of the work, we can barely gather the harvest, but we cannot produce those highest and most useful products of Christian character which personal and prayerful association alone can accomplish.

But it is the object of this article to give some account of a trip to one of the sections, which the writer has just completed, and to give some report of the results accomplished.

In the section there are twenty-four villages in which we have evangelists located, and some ten or twelve smaller villages in which voluntary teachers are at work. These teachers are under the supervision of the evangelist nearest at hand.

The itinerating superintendent, of course, has a more or less comprehensive knowledge of the entire section under his care, and he is to meet the missionary on the border of his section and assume formal charge of the journey. It is his duty to send word ahead to the village we expect to visit the next day and to inform the people of our coming. The local evangelist makes provision for our entertainment, such as providing houses for the party, securing wood and water and tells the local chief how many things we do not want. He also assembles all the catechumens, and they must be on hand when we arrive so we can begin the work of examination.

I may say in passing that it is an African custom for the chief to bring a present to every white visitor who sleeps in his village, and while the missionaries always try to discourage this custom as much as possible, yet in spite of all we could do I was presented with enough chickens to supply a good sized Methodist Conference, and with enough goats to equip several "secret organizations." If we were to refuse these gifts of respect we would grossly injure the feelings of the chief who presented them.

In this section there were over one thousand catechumens under instruction, and between seven and eight hundred of these we presented for examination. Many of the others had only been under instruction for a few months, so we held them over till they have had an opportunity of familiarizing themselves with the plan and purpose of salvation. Many of the others who came for examination did not show sufficient signs of their understanding of the gospel message, and they were placed on the waiting list for further instruction. Of course, we have to look into their personal lives to see the outward manifestation of the genuineness of their faith before we can admit them into the church. Their marriage relations must be brought to light to see if they are

legal, and they must have already given up all "medicines" for a sufficient length of time to satisfy us that they no longer put any hope or dependence upon it. In this immediate section that I visited, that of the Bena Lulua, we must also examine the men as to their obedience to that part of the fourth commandment which deals with the "six days shalt thou labor and do all thy work." The men of this particular tribe have not yet been universally impressed with the dignity of labor, and in fact their condition and attitude toward it has been aptly described as one who is so lazy that he would not shake if he had a chill.

We are glad to say, however, that the gospel is slowly but surely changing this attitude and we find now that the men are making plantations of corn, peas, millet, potatoes, cassava and other articles of food, whereas such a thing was unheard of a few years ago.

Of the number that presented themselves for examination we accepted three hundred and twenty-five, or about one-third of all the candidates.

The work in two of the villages was very remarkable, and is worthy of special commendation. In one of these villages the evangelist and native Christians have erected five churches, in which they conduct the every day services and schools, and all assemble in the main church on Sunday. The work in the four churches is carried on by voluntary teachers trained by the evangelist, and they receive no pay for their work. There were over one hundred catechumens in this village alone. They recently exercised their Christian influence rather effectively when one of the local members was beset by a series of calamities and forsook his faith and returned to his "medicines." But they made it so uncomfortable for him that he left the community and has not yet returned.

The other village is the headquarters of the superintendent, who has an evangelist there to conduct the local work so he can be free to travel. It is a very large but compactly built village, and they only have one very large church, and the attendance is always good. The chief is himself a Christian, and among the first in all that section to renounce his plural wives and to choose the Christian marriage. His influence is for good in the community, and his village was the most orderly one I visited. The Christians have a local organization to look after the poor and the afflicted in the village and care for them out of the local church contributions. There were also about one hundred catechumens in this village.

The work in some villages was, of course, not so encouraging, but even then I think the evangelist or voluntary teacher is a power for good in the community, and we should not always judge merely from numerical results. Sometimes their light may be feeble, but still it is a witness for the truth, and many erring souls may thereby find the haven of salvation.

One thing that impressed me was the fact that Christianity seems to be becoming a family religion with the people. The greater part of our work is gathering in individuals here and there, but they hardly ever come in by families. But on many occasions I was struck by the fact that mothers or sometimes fathers came, bringing their children, or perhaps the children may have brought the parents, and they were received into the church together.

But now that this harvest has been gathered in the perplexing question still remains unanswered, "What are we going to do with the new converts?" They are in sore need of pastoral oversight and their spiritual lives and Christian characters need to be shaped and molded by experienced leaders. They can only be left to those native evangelists and teachers, many of whom need to have the way of God expounded unto them more perfectly.

We can only lay the responsibility where it belongs, and that is on the Church at home, for by your actions you have compelled the Executive Committee to make that cut in the running expenses, which so seriously curtails the work just at the time it could make its most rapid advance. The machinery is barely turning. Will you not supply us with more power? Or will you allow this to go to waste and ruin, and to still be scattered abroad as sheep not having a shepherd?

Luebo, Africa.

OUR LITTLE FRIENDS.

GRACE EDHEGARD.

AND who will care for the little orphans? What is to become of them? Can we simply ignore them and turn them aside to die? This is a problem which is being brought more and more forcibly to our attention. When these unfortunate little ones are brought to us in the hospital, having been neglected until disease has attacked their little bodies, then when they have become strong once more must we turn them out to perish or return again to us sick and miserable? We cannot make

an orphans' home of the hospital, as we need all our room for the sick people. I would like to call your attention to a few of our little waifs who are still with us.

Little Abraham is now a little past two years of age. When he was a tiny, tiny baby he was brought almost dead to Miss Fair, who was then the only nurse at the station. He was a pitiful sight and every one who saw him thought he could not possibly recover. But these little ones show wonderful vitality sometimes, and with careful nursing he was well once more. As he had no friends he had been cast aside to die. His mother was dead and as no one else wanted him he became hospital property. He sleeps in a big box and is very happy because he has such a nice house. He is very seldom sick, rises early in the morning and plays about until time for morning prayers. When he hears the call for worship he comes silently into our house, sits quietly through the service and tries to join in repeating the Lord's Prayer. He knows some of it, but misses most of it, but comes in very strongly with amen. On Sunday he never forgets his shells to put into the collection box. The natives use shells for money, and Abraham would think it very bad to go to church without his shells.

Kayoka, standing next to Abraham in the picture, is probably five years old. He was living with a brother in the village, but was practically without care. He wandered into the hospital yard one day and was a sight to behold. His poor little hands and feet were filled with jiggers and he was in great distress. You who do not know about jiggers cannot imagine his pitiful condition. Jiggers are small black insects, about twice as large as our chiggers, which bury themselves in the flesh, form a bag and fill it with eggs. When fully developed this bag is as large or larger than a good sized pea. When these are removed they leave a hole in the flesh which, of course, is quite sore, and if not cared for will become infected and probably in this climate cause a bad sore. If the jiggers are not removed they finally burst the bag, not only causing a worse sore, but scattering hundreds of eggs which are ready to hatch and enter other toes and fingers. Poor, little Kayoka had hundreds of jiggers, but he was very patient, crying pitifully to himself as they were removed and the many sores were dressed and bandaged. It was several days before they were all finished and then he was happy. Had he stayed a few days more in the village he would have no doubt lost several of his toes and fingers. Little Katoke, who came to us just recently, has only one nail left on one foot, having lost the others from jiggers, and his foot is sore and badly swollen and infected yet.

Our Little Orphan Friends.

Cibuabua is the only little girl we have kept for a long time after she was well. She is possibly four years old, a very bright little lass. A more loving little girl could not be found anywhere, and she seems to be simply starving for affection. One of the missionaries found her one Sunday, or, rather, she found him and clung to him so he could not leave her. On inquiring, he found her parents were dead and any one who might have cared for her had deserted her and she was left to shift for herself. Covered with sores and very thin and dirty, she was an object to arouse pity in any one. Having been compelled to steal for a living, it was hard for her to realize that it was no longer necessary and that she would have plenty to eat without stealing it. She soon felt at home among the children, but was never satisfied unless some special attention was showed her. After she had been with us for several weeks and was quite well and strong again we sent her to the Girls' Home, where she will have good care and training.

Mpanda Xila is a little half-cast boy who lived with his grandmother. He was so thin he could scarcely walk, for she was too old to be able to find them both enough food. He had sores on his feet and legs, so we persuaded her to leave him with us. Now he is well and happy, but if he should go away with his grandmother he would soon be in his former condition. He and Kayoka are about the same size and are always together, but I have never seen them fight or quarrel.

Musonguela is the oldest boy we have. His father drinks, and the child does not want to live with him. The parents are separated and live in different villages, but if Musonguela should go to live with his mother then his father would steal him. He does not object if he lives at the hospital, so this is home to him. He works to pay his board, and we have always found

him trustworthy. He is probably ten years old.

And do the other children do nothing but play? Oh, no, they have their little tasks, which they must do every day. They carry the corn which the people bring in the morning to the dispensary to pay for their medicine. In the afternoon they sweep and run errands. They are always glad to help, and it is quite surprising to see their interest in things.

Mpanda Nxila, who is about six years old, decided one morning he would like to help operate, and standing on a chair in order to be able to see he watched a long, tedious operation, and was as quiet as a mouse. Of course, they are sometimes naughty and must be punished. They are full of mischief, like all children, and play all kinds of tricks on each other, but they are also happy and contented.

What will be the future of such unfortunate children as these? We do not know, but we hope the ones we have the privilege of helping will grow up to be men and women who serve and fear the Lord. At least we try to bring them up from those who have known the deepest misery of heathendom to one day go forth and tell their own peoples about him who bore all our sins and miseries in his own body. And we pray that he himself may add his blessing to our feeble endeavors.

"VOLUNTEER SERVICE IN THE CONGO."

W. FRANK MCELROY.

A MAN out of true love for his country will make a noble fight for her cause. Here in this great, dark battlefield against Satan we find some of the truest voluntary service, and its remarks are marvelous.

As we came to the indefinite and ever-broadening border of our previously occupied territory, again came the call to "go further." Because of the earnestness of the plea we decided to leave our scheduled route, regardless of the fact that the present villages, with already opened work, were more than we can possibly cover even once during the year, at least with the present number of missionaries. Upon reaching there we found one of the largest villages I have seen in all the outstations. They told us how they had come to want the gospel: One day a small boy, known as Ketekete, who had been in a village where one of our evangelists was stationed, and had learned something of the gospel, and how to read and write, came into this village and slept. While there he told some of the people the news of the white men and their story of the Saviour. They begged the boy to stay and teach them how to read and write and this strange story of a Saviour. He stayed with them two or three months.

It so "happened" (if the word may be used concerning the Spirit's leading power) that Ketekete was almost continually with the chief's son, who was then entering in upon his chieftainship as successor to his father, who was very old and nearly blind. Through his friendship for the boy the young chief was led into a friend with the Saviour. And he said, "Now, we must go on a journey to Luebo to get a missionary and evangelist and teacher (high hopes), and we will build a large church. And I, your chief, for one, want this new God in my own heart, and you all must follow me."

But in God's strange providence this young chief became very sick, and in a few days was called home. He had accepted so much of the light as had been revealed to him, and the Father in His love and mercy said to him, "Well done." But before he died he called his people and told them that he wanted them not to rest satisfied until they had secured a missionary and evangelist, and had built a large tabernacle or church, and that they must quit all fighting with other villages, and their medicines, and idolatry, and other things against which he had heard that the mission taught. His farewell talk with his people seemed to have made a strong impression on them.

Strange to say, only a few days after his death, word came from a neighboring village, which had been angry with them for many years, that they had made medicine and that the god of their medicine had killed the young chief. With their ancient hatred and heathenish superstitions they wanted to go at once to war. Then they remembered the young chief's last words. And as they heard that we were on a journey and only one day from their village they decided to postpone the fight until they had asked our advice whether we thought it true that their medicine had killed him, and whether they should war against the neighboring village. You can imagine our answer.

They begged us to stay with them three

days, in which time, they assured us, that, under our direction, they would finish a large tabernacle. But, of course, the work is too large, with the present force, to stay that long in one village .

In building great "air-castles" I have often longed for a small "airship" that I might reach all these people several times instead of once a year.

We hope to get one member of the first graduating class of the Luebo Theological School in July to send to them. And it will be of interest to know that this boy who so nobly began this good work is now in our Theological School. But, oh, how we long for our missionaries who are at home, and for new ones. We, and thousands of native Christians, are praying for them every day. *The Lord has placed in your hands the power to answer our prayers.*

"CAN'T YOU GO A LITTLE FARTHER?"

W. FRANK MCELROY.

THIS is a question asked us in almost every branch of our work, whether it be itineration, or preaching, or teaching, or mechanical, or translation, or what not.

As we came to the indefinite and ever-broadening border of our previously occupied territory we were again faced by this same question. They plead with us in behalf of their fellow-countrymen to go to the next large village, which was only two hours further away. This part of our territory was so much larger than the one man assigned to it could possibly cover aright, that we were a little unwilling to go further, thinking of the some one hundred and twenty-five other villages in this one small part of our work, yet unvisited during the year, and greatly neglected on account of the lack of men to properly occupy the field. But being unable to refuse the Macedonian call we went, and found an enormous village of the head-chief of the whole tribe in that section, in which not one person had ever seen a missionary, or heard from him the message of the Saviour. But as we sat with them they told how they had heard of the gospel through two or three other native people passing through who had been for a short time in touch with the mission people; and that for four years they had longingly waited for us to come. They were in heathenish superstitions and idolatry, but openly begging for the gospel, and not consenting to our going until we had promised them an evangelist. But our promise was made only in faith that the Lord of the harvest would thrust forth more laborers into his harvest, for the calls are many more than the trained men to supply those calls. However, the raw material is here in great abundance for the making of noble and earnest evangelists and teachers.

This same question also comes to you, "Can't you go a little farther" this year with your "return gifts" to the Lord, and make it possible to train and send out more men to these unoccupied fields?

THE MIGHTIEST PEACE MOVEMENT.

THE greatest events, as they affect the future of the human race, are not taking place on the battlefields of Europe.

The most powerful movement for universal peace is not emanating from the White House, nor from the capitals of the warring nations.

The strongest undergirding of democracy will not come from revolutions or any political changes made as an immediate effect of this war.

The most significant event of our time is almost unnoticed by the secular press.

The event which in a thousand years from now will stand out as the greatest event of our time, in its relation to the welfare of the common people, is the establishment of the Church in the mission fields of the world.

The most powerful force on earth to-day is the resurrection power of Jesus Christ, which is transforming the entire social, domestic, intellectual, physical and religious life of the world.

The final safeguards of democracy will ultimately be found in those principles of justice, honesty and righteousness which came to the shores of America embedded in the religious convictions of the Pilgrim Fathers.

We all believe in our country. We all

stand ready to die, if need be, for our flag. But when the king of England is crowned in Westminster Abbey, the Archbishop of Canterbury places before him an orb, surmounted by a cross, and the king is reminded that far above all principalities and powers there is a King of kings and a Lord of lords.

A WORD OF APPRECIATION.

I TRUST there will be room in THE SURVEY for a word of thanks to the kind people of Kentucky for the cordial welcome shown to me everywhere I was sent, and for the sweet hospitality I found in every home.

Kentucky is without doubt a State to be proud of, and I am proud to know so many lovely Kentucky people.

I am not expressing half when I say that I had a most enjoyable stay in each place. I visited nine towns and cities and thirteen different churches and made twenty-two talks before Ladies' Societies, Sunday-schools and Christian Endeavor meetings, as well as to two colleges for girls. Everywhere much kindly interest was shown in our work in Brazil and some very liberal donations were made.

My heart goes out to the kind people who entertained me so beautifully and so alertly listened as *long* as I talked about our work, and who in such a friendly, sympathetic way showed that missionaries and home workers are really one at heart.

From my heart I thank you, each one and all. May God bless the home work and workers.

EDMONIA R. MARTIN.

A REGRETTED OMISSION.

ECBERT W. SMITH.

IN my recent communication, "Honor to Whom Honor is Due," I named, together with their Foreign Mission chairmen, two Presbyteries whose Foreign Mission contribution columns in the last Assembly Minutes showed no blanks.

I gave also the names and Foreign Mission chairmen of five Presbyteries that had only one blank each in their Foreign Mission offering columns.

I profoundly regret my inadvertent omission from this latter list of the name of the Presbytery of Washburn, Arkansas Synod, whose Foreign Mission chairman is Rev. Charles H. Maury, of Fort Smith.

In the case of three of the Presbyteries I gave in my former article the number of their ministers instead of that of their churches. Charleston, Harmony and Potomac Presbyteries have, respectively, twenty-six, thirty-three and thirty-three churches each, against which the Assembly Minutes record only one blank apiece in the Foreign Mission contribution columns.

We are glad to note that while on the Honor Roll of 1916 there were six Presbyteries, in that of 1917 there are eight.

Of the six in 1916, Lexington, Louisiana, Washburn, Nashville, Potomac and St. Louis, all but the last named appear also in the 1917 Honor Roll, while in that roll three new names are seen, Atlanta, Charleston and Harmony.

This October furnished every Foreign Mission chairman a fine opportunity to put his Presbytery on the Roll of Honor for next year.

DO YOU KNOW?

1. What indicates the desire of Mexican parents for Christian teaching?
2. What opportunity does Mr. Ross find for work in Mexico, under the new constitution?
3. What readjustment will be made in our Mexican work?
4. What effect sacrificial giving for war work, has had on missionary giving?
5. Some of the sights one sees on the streets of Peking?
6. What unique experience Mrs. Wilson had in the Temple of Heaven?
7. Where ponies were "lifted" while travelers walked?
8. How some of the lepers at Kwanju got money to send to the work in Quelpart?
9. In the absence of clocks and bells, how meetings were, in the early days, announced in Kunsan?
10. What the gifts were that some missionaries in Africa received on an itinerating trip?

SENIOR FOREIGN MISSION PROGRAM FOR JANUARY, 1918.

Arranged by Miss Margaret McNeilly.

Topic: Mid-China.

Hymn—Jesus Shall Reign.
Scripture Reading—Mal. 3.
Prayer.
Minutes.
Roll-call—Answer with a verse of Scripture on Work.
Business.
Offering.
Solo—Selected.
Quiz—Do You Know?
Topical—Monthly Topic:
Glimpses of Peking.
Kashing High School.
Hymn—Work For the Night is Coming.
Close with a chain of prayer.

SUGGESTIONS.

Let the leader announce before the meeting that the Quiz will be part of the program. It will be well for her to have the answers ready in case some member "forgot" or mislaid her Survey.

The Monthly Topic should be condensed and the outstanding facts given.

Plan to organize your Mission Study Class at once.

Pray earnestly for the work and workers in Mid-China.

Material for the above program will be found in the current issue of the Survey.

COMPARATIVE STATEMENT—FOREIGN MISSION RECEIPTS

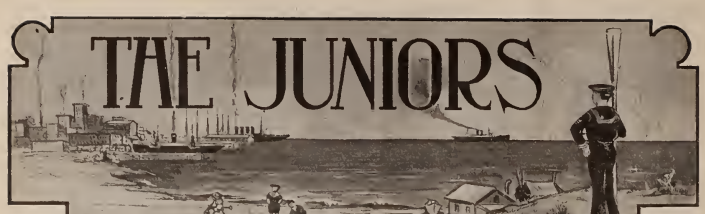
Receipts applicable to regular appropriation:

November	1917	1916
Churches	$ 25,248.14	$ 19,714.70
Churches—Brazil		24.50
Churches—Africa	58.05	
Sunday-schools	1,073.54	948.31
Sunday-schools—Japan	3.58	
Sunday-schools—Brazil	1.00	1,189.47
Sunday-schools—Africa	1,212.88	
Societies	8,164.71	6,940.54
Societies—Brazil		30.48
Societies—Africa	63.63	
Societies—Stixrud	166.28	
Miscellaneous donations	3,316.04	4,214.79
Miscellaneous donations—Stixrud	87.04	
	$ 39,394.89	$ 33,066.79
Legacies	14.30	4.00
	$ 39,409.19	$ 33,070.79
For eight months, April 1 to November 30, 1917:		
Churches	$163,495.58	$150,730.82
Churches—Brazil		118.23
Churches—Japan		4.00
Churches—Africa	85.70	
Sunday-schools	5,797.80	4,914.31
Sunday-schools—Brazil	206.88	12,373.12
Sunday-schools—Japan	3.58	143.01
Sunday-schools—Africa	12,865.08	
Sunday-schools—Stixrud	5.00	
Societies	45,118.75	38,929.79
Societies—Japan		30.00
Societies—Brazil	5.00	158.13
Societies—Africa	263.88	
Societies—Stixrud	1,354.10	
Miscellaneous donations	21,711.01	16,795.23
Miscellaneous donations—Brazil		19.11
Miscellaneous donations—Africa	53.50	
Miscellaneous donations—Stixrud	121.64	
	$251,087.50	$224,215.78
Legacies	2,402.29	5,518.97
	$253,489.79	$229,734.75
Initial appropriation for year ending March 31, 1918		$520,370.22
Net additional appropriation to November 30, 1917		56,249.74
		$576,619.96
Deficit March 31, 1917		73,425.92
Amount needed for year (at this date)		$650,045.88

The amount received for objects outside the budget in the eight months period, $25,785.76.

EDWIN F. WILLIS, Treasurer.

Nashville, Tenn., November 30, 1917.



LETTER FROM MISS LACY.

To the Children of the Southern Presbyterian Church:

I AM leaving this country to return to my work in China in a few weeks, and before I go I want to send you a few words of farewell, and to make a request of you. In looking back on my year of furlough I recall few pleasanter memories than the audiences of bright-faced children that I have been permitted to address. From the far western border of our Church in St. Joseph, Mo., and from many different churches in Virginia, North and South Carolina, come back recollections of bands of eager, happy-faced children, listening to the message brought to them from China of the little children suffering the hard bondage of a heathen civilization. I want to thank you for your sympathy and interest, and I want especially to thank those of you who promised to pray for me, and for the little Chinese children under my care. I believe that the prayers of pure-hearted little children go up straight to God, and bring down a rich blessing. And now I come to my request.

Some of you may remember that I told you of my meetings for the little street children, gathered from heathen homes, where they had never heard of the true God, nor of Jesus Christ. These children come in numbers to my meetings, and many of them are bright and quick to learn. I wish you could hear them reciting Bible verses and singing many of your familiar hymns in Chinese, "Jesus Loves Me" and "When He Cometh to Make Up His Jewels" are their special favorites. I want you to join with me in praying that many precious jewels for the King may be gathered from the darkness of these heathen homes. I have found it a great help in attracting the children to come to the meetings to use bright picture cards as rewards, especially the Bible story picture cards that are used in the primary grade in the Sunday-schools at home.

I want to ask the little children of the primary grade, and their teachers, to save up these cards after you have used them, and send them to me.

They can be mailed directly in small packages, address Miss Sallie M. Lacy, Tsing-Kiang-Pu, via Chinkiang, China. If you will remember to do this you will be giving happiness to many little children, whose lives are hard and narrow in a way that you know nothing of, and will help to open the way and draw them to hear the story of Jesus and his love. I am sure you will be glad to be fellow-helpers with me in trying to lead these little wandering lambs into the fold of the "Good Shepherd."

"OTHERS."

Lord, let me live from day to day
In such a self-forgetful way
That even when I kneel to pray
My prayer shall be for—others.

Help me in all the work I do
To ever be sincere and true,
And know that all I do for you
Must needs be done for others.

And when my work on earth is done,
And my new work in heaven begun,
May I forget the crown I've won
While thinking still of—others!

Others, Lord, yes, others—
Let this my motto be:
Help me to live for others
That I may live like thee.

—*Selected.*

CHANGCHOW'S LARGEST TEMPLE.

MARGARET ZUNG, A CHINESE SCHOOLGIRL.

THE largest temple in Changchow is Tien Nyung temple. It is near East Gate and far from my home.

The Tien Nyung temple is very, very high and very large. It has about 5,048 rooms. The first doors are very yellow and enter a large courtyard. There are many trees in the courtyard. There are many merchants in it, and it is a busy place.

The first room in the temple is very large and has very beautiful ornaments, with many pretty lamps and beautiful windows. On the right side are two idols and two large idols in the middle, and on the left side two idols also. The ceiling is very, very high.

The three largest idols are very beautiful. They are covered with gold. There are three precious stones in their heads. Their faces are all very beautiful.

The second courtyard is larger than the first. It has a large incense burner. There are about one hundred and thirty trees. Every side has one hundred and thirty-eight idols. They are all very beautiful idols.

The second room is very large, with tall windows. On the right side are ten kind and lovely idols. There are three very large idols in the middle. On the left side are ten very fierce and ugly idols. There are six lamps, and they hang very high. It is beautiful to see.

In the third courtyard are very many beautiful flowers and a large incense burner. On each side are two trees. The trees are very tall and green. It is a clean courtyard.

The third room is very clean. On every side are many lamps and an incense burner. There is a large idol in the middle. Among the largest idols there are about fifty little idols. Somebody says that these idols can send many sons who are wanted. Under the largest idol is a large fish. Everybody says that this fish has great power, because if the fish wants to swim, then we will have an earthquake in this world. These little idols' names are Mong Hay idols. It means that they always look to the sea. Two towers are very high among the fifty idols. The largest idol has a very pretty ship. It means that the idol can go everywhere and know everything.

In the fourth courtyard is a large incense burner and two large trees. There are many chickens in the courtyard. It has very beautiful, countless flowers. It is very fragrant and has much fresh air.

The fourth room is a clean parlor. I see many pretty guests. They are all ready to worship the idols. There are many parlors in the Tien Nyung temple.

Then you pass through a very long lane and enter a little courtyard. On the right side is a pool and on the left a large well. There is a very long stick across the well. There are two large buckets hanging on the stick. It is not a very clean courtyard.

Then the kitchen comes. There are three large saucepans and five little saucepans. One saucepan is full of vegetables, and one is full of rice.

When you walk through the lane there is a large garden with many vegetables in it, and it is very beautiful to see. There is a pool the water of which is very clean. In this garden is an idol. I asked the monk why he put the idol here. He said: "This idol can watch these vegetables."

Then afternoon came. I see a hundred monks come out to worship their idols. They read their prayer books with much reverence. They love their idols fervently with pure affections. They serve their idols with their energy of purpose or a faithfulness of zeal too steadfast and ardent. And what is their meaning? It is not for others. They think they have great sins, and they think these idols can save them.

O how sorry I am because our China is still in darkness! I hope God will use me in this dark world.—*Young Christian Worker.*

BOOK REVIEW.

China From Within, by Charles Ernest Scott; with an introduction by J. Ross Stevenson, D. D. pp. 327; $1.75, net; F. H. Revell Company, New York and Chicago.

This volume is the seventeenth in the annual series of Lectures on Missions, delivered at Princeton Theological Seminary on the foundation established by Rev. Jas. S. Dennis, D. D., in 1892.

Dr. Scott's services in China as a successful evangelist for many years and the thorough study of present-day conditions which this volume gives evidence of on his part entitle him to speak with authority on the subjects which he treats in the lectures. He provides for his readers a striking and engrossing account of the inner life of China, such as can only be given by one who has lived with the Chinese, and which it is very important for us to know if we are to carry on our missionary work among them without stirring up the race prejudice which makes it impossible to reach their hearts. We are very glad to commend this book to the readers of The Survey.

JUNIOR FOREIGN MISSION PROGRAM FOR JANUARY, 1918.

Arranged by Miss Margaret McNeilly.

Topic: China.

Song—The Children's Missionary Hymn.
Scripture Reading—Exodus 20:3-6.
Prayer for the children of China, that they may be brought to worship the true God.
Minutes.
Roll-call—Answer with the name of a missionary in China.
Business.
Collection Song.
Offering.
Recitation—Others.
Song—Selected.
Letter from Miss Lacy.
Changchow's Largest Temple.
Song—Am I a Soldier of the Cross.
Close with the Mizpah Benediction.

SUGGESTIONS.

Have the children learn and repeat the Scripture Reading in concert.

When the roll-call is answered, give an item of interest about the missionary given.

Review the children on our Mid-China Mission.

Make earnest prayer for the work and workers at this time.

Material for this program will be found in the Junior Department of the current issue of The Survey.

CHINESE MISSIONS—BUT HOME OR FOREIGN?

Joe Im.

Two letters received by Miss Creevy, of the Chinese Mission at New Orleans:

Dear Miss Creevy:

I am very glad to received your nice letter on last night.

You know I am a good boy because I was always got busy work and no time to writing to you. And I was received your nice long letter so many times from you, but I got busy all the months long. And now I got a little time and not very much busy, so I will be writing to you. And just as soon as I can.

Did Mrs. Baker gone to Atlanta, Ga.? When she was gone? She get well, off there?

How are all the boys? Gork Hight and Ping are stay with you? or gone? I know Sing got back home because some time of last month Drew and his automobile came to my store carry his whole family at here, and stay in here a little while, then they will be gone home.

How many boys going to summer school this year, do you know it?

Last month I was sent $15.00 home. I wish my brother and my grandfather and my grandmother will be glad to get my money.

And answer soon as you can. I wish you to be the same.

With love, I am,

Your friend,

JOE TONG IM.

(Joe Tong Im lived at the mission, but on the death of his parents was obliged to give up his studies and go to work to help support his younger brothers and sisters.

He is now probably not in touch with religious influences.)

"Many years ago Mr. William Lee keeps a book store at the city of Chim Chin. About two years after his business was become bankrupt, then he went to the college of Poi Yeen, of Canton, for study to be a minister, and he graduated at there in 1915. Now he was a kind minister of the Presbyterian Church and he also work for God at the church which in the city of Pin Lom, a port about five miles from Canton. His wife and children stay there with him. Please tell Miss M. R."

Kobe, Japan.

Extract from a letter written by Ju Yock, a former pupil of the Chinese Mission, who was baptized before he went to China. "Miss M. R." is William Lee's New Orleans Sunday-school teacher.

A YEAR OF DOLLS.

Our Junior Home Mission Programs for 1918 will each have a doll as the central figure. This attractive idea originated in the fertile brain of Miss Lambdin, and she had the plans well under way when she left the work.

Perhaps some Junior Society or Sunday-school class will want to co-operate with us by dressing a doll for one month. If so, please write the Home Mission Office.

A BELLE OF THE SIXTIES.

When grandmother was a young lady, during the great war which we now call the War Between the States, or the Civil War, the Southern Presbyterian Church was formed.

Grandmother's father was an officer in the Church, and had told her stories of the early missionaries who had helped to win our country for Christ, and who had gone beyond the seas, and as she grew up she was always much interested in missions.

During the war everybody was poor, and many of the ministers were serving in the army and as chaplains, so there wasn't much mission work carried on, but away out in what they then called Indian Territory lived the Choctaw and Chickasaw Indians, and the first real missionary work of the new Church was among these Indians. Grandmother was able, once in a while, to send a little money to help the Indian Missions, and some of it went to the Goodland Mission, where the Orphanage now is that Mr. Ray tells about in this number. Mrs. Hotchkin, the mother of our Mr. Hotchkin in Oklahoma, was one of the missionaries to the Indians in those days.

Now grandmother can read about Indian Presbytery and the Synod of Oklahoma, which have grown out of those early Indian Missions.

She used to teach a little Sunday-school of negro children on Sunday afternoon, and it was not long after the war that regular mission work among the colored people was commenced, and the school at Tuscaloosa, now called Stillman Institute, was founded, to educate colored men for the ministry. Grandmother was always glad to help that, because of the Sunday-school she had taught. Rev. W. A. Young, whose picture is in this issue, was educated there. He is the man whom Mr. Woods wrote about in the poem, "The Black Man's Song."

The next kind of Home Missionary work undertaken was in the West, and ever since grandmother has seen the work going on out there. Many churches have been built, but the country is so big, and so many people move out there, that the churches can't keep up, and lots of boys and girls can't even go to Sunday-school because there is none near enough.

Grandmother had always been much interested in Foreign Missions, and just in the last ten years she has found a new way to do Foreign Mission work. She can give money to teach the foreigners here in this country, and some of them go back to their old home, like William Lee in the letter Ju Wock wrote Miss Creevy.

And now that grandmother has been helping Home Missions all these years, she finds that the Church which was so small in the sixties has grown to be a great, strong Church, and that it is strongest where the most Home Mission money has been spent.

But she knows that there is more need for Home Mission work than ever, and so she still gives her money; and she tells her grandchildren about the little folks in the mountains and in the West, and the Indians and foreigners and negroes whom they must help.

JUNIOR HOME MISSION PROGRAM FOR JANUARY, 1918.

Prepared by Eleanora Andrews Berry.

"The Lord hath done great things for us, whereof we are glad." Ps. 126.

A Belle of the Sixties.

"What is there for us to write
On the page of stainless white
That lies open here to-day
When the Old Year goes away?

"Kindly deeds and friendly thoughts—
These are never stains or blots;
Let us try to write them here
Every day throughout the year.

"So the new-turned leaf shall be
Always beautiful to see;
And the months that pass along
Shall be filled with happy song."

1. Hymn.
2. Prayer—That by studying what has been accomplished, we may discover yet greater opportunities.

A BELLE OF THE SIXTIES.

3. A Wise Woman—Prov. 31:10-15, 19-31.
4. Recitation—What Is There For Us to Write?
5. Home Mission Work in the Sixties—Indian Missions Then and Now.
6. New Work Undertaken—
   Frontier.
   Negroes.
   Mountaineers.
   Foreigners.
7. Hymn.
8. Transaction of Business.
9. Prayer—That in the coming year our work may count for more; that we may find a way to serve, so that in years to come we, too, may look back on a life well spent.

Notes.—5 and 6, write to 1522 Hurt Building, sending 5c. for Leaflets and Annual Report, used with A Belle of the Sixties, and other articles and stories in this issue. Indians, Pen Pictures in Oklahoma; Foreigners, Letters to Miss Creevy.

8.—Plan to dress the doll one month. Write Miss Berry, 1522 Hurt Building, Atlanta, Ga.

WHAT SHOULD I DO?

"There comes a time in the future near,
When this life has passed away,
When these needy ones will stand with me
In the light of the Judgment Day.
When the angel reads from the book of life,
My deeds for that great review,
If our Lord should speak and accuse me there,
I wonder what I should do?

The Son of man, with his angels fair,
Will sit on the great white throne;
And out of the millions gathered there,
He will know and claim his own.
If he says to me those words I've read
In that Book so old and true,
'Inasmuch as ye did it not to these,'
I wonder what I should do?"

—Selected.

Rev. S. L. Morris, D. D., Editor, Miss Eleanora A. Berry, Literary Editor.
Hurt Building, Atlanta, Ga.

THE CRISIS OF CHRISTIANITY.

"Glory to God in the highest, and on earth peace,
Good will toward men,"

sang the heavenly hosts nineteen hundred and eighteen years ago; and yet Christianity, professedly embodying the spirit of Christ, faces to-day the greatest crisis since receiving its commission to evangelize the world. Nineteen centuries of Christian effort and gospel preaching find ninety-five per cent of the peoples of earth at war—a world situation which places the Church in an apologetic attitude, compelled with painful humiliation to meet the reproach of the heathen and the skeptic, "Has not Christianity failed?"

America drawn into this tide of blood is, by universal concensus, absolved of any selfish motive or vainglorious ambition, which undoubtedly adds greatly to her prestige among the nations, as she sets for herself the task of stirring the fires of national patriotism, training a vast human fighting machine, financing the world's needs and disciplining the nation for unprecedented sacrifices in her altruistic mission in the behalf of suffering humanity. As the defender of the weak and the avenger of the oppressed, she stimulates herself for her noble part with the rallying cry, "America must not fail."

The world's heart is breaking with its awful weight of woe. Seven millions are dead on the battlefield, fifteen millions are tossing in agony in military hospitals—many maimed for life—seven millions are languishing in prison camps; and yet nearly forty millions of armed men still face each other on the fields of battle Europe is a field of blood and the world is a house of tears. "Is there no balm in Gilead?" Has the Church no message for suffering humanity in this crisis of Christianity? Does the crisis itself create no corresponding task, that will in some sense compensate for this holocaust of death?

The mighty task of feeding and financing the world looms so large in the minds of many that the spiritual mission of the Church is in danger of being minimized, if not entirely overlooked. Moral values and spiritual forces, though intangible, are none the less real, and are tremendously far-reaching in their purpose and power. It is the mission of the Church to emphasize the higher claims of suffering humanity in its death-grapple with evil. While joining in every patriotic cause, the Church, above all, must be no "slacker" in her exclusive spiritual realm. The crisis of "this grand and awful time" demands the best that Christianity can give to maintain high moral standards and lead to higher spiritual ends.

Nations have mobilized their armies, and are straining to the utmost their resources to meet the duty of the hour in their struggle for the supremacy of international righteousness. Shall the Lord's hosts incur the curse of Meroz for not coming "to the help of the Lord against the mighty" forces of evil? It is true the Church is handicapped by its struggle with worldliness, commercialism, skepticism and indifference —while but one-third of our population is identified with any form of Christianity; but despite these things, this new demand should not demoralize her energies, nor shake her faith in her divine mission and her trust in the strength of the mighty God of Jacob. Increasing demands should the rather call for increased courage and superhuman effort.

God's people are called to pray as never before, and to make sacrifices that are well-nigh staggering. Preparedness for the out-

come of the war should begin even now. Men are coming back from camps and battle fields, bitter and hard, with contaminated morals and lost faith. Will the atmosphere of the Church warm and soften their flinty souls? The nation will be demoralized by this upheaval of evil. Will the Church be able to offset this moral loss of caste? Millions of aliens will throng our shores to escape intolerable conditions in Europe. Shall we be prepared to minister to their need? Home Mission fields are being interrupted and spiritual forces dissipated. Can we stand the fearful strain?

The crisis is the battle cry of righteousness; and despite difficulties and dangers, toil and tears, sacrifice and service, the Church will rally to the supreme appeal—"Christianity must not fail."

"Mine eyes have seen the glory of the coming of the Lord;
He is trampling out the vintage where the grapes of wrath are stored;
He hath loosed the fateful lightning of his terrible swift sword;
His truth is marching on.

He has sounded forth the trumpet that shall never call retreat;
He is sifting out the hearts of men before his judgment seat;
Oh, be swift, my soul, to answer him! be jubilant, my feet!
Our God is marching on."

THE OPPORTUNITY AT CRESTMONT.

REV. J. F. MENIUS.

IN removing from Hartford, Tennessee, to this place, we were not changing fields, although we did change States. Crestmont is a lumber mill town, just two miles across the State line in Haywood County, North Carolina. As many of the Cocke County men work here, and several hundred others besides, we came here to live. There is now a large band mill being installed at Hartford, so that there is a big opportunity all through this section.

Rev. and Mrs. Menius and their little girl, Opal.

One-half of our time is given to the mission schools in Cocke County, and one-half to the people of Crestmont, who are now paying half our salary. We have a splendid Sunday-school here, with more than one hundred in attendance. We have prayer meeting every Wednesday evening, and teachers' meeting on Friday evening. With two or three services each Sunday, you can see we are not idle all the time. Of course, not all our services are preaching, perhaps more like prayer meetings.

In addition to this, the pastor tries to go once each week to the logging camps, eight or ten miles further up in the woods. Some weeks ago we were in one of these camps, where there had been no service of any kind for a long time. One little boy came to us and wanted to know how much it would *cost* to come to preaching. There are few families in the camps, they are mostly of men. If you have never addressed fifty or one hundred logging men, miners, or other hard working men, you have missed a blessed opportunity. They are the most appreciative people I have ever spoken to. It is not often they hear the gospel in the camp. God's name is used, but not always reverently. The work seems akin to that of army chaplains, but think how much more diversified; the mission schools, the mill people, of whom some are highly edu-

cated, the teachers and then the very poorest homes and communities in all the mountains!

Rev. F. D. Hunt was here and preached six days. We received two members into the church, and at the next preaching service two weeks later we received three more; and since that time we have had another profession of faith in Christ.

We have a great field here. Will you not pray that we may be enabled to do a great work for the Master. "For a great door and effectual is opened unto me, and there are many adversaries."

Crestmont, N. C.

METHODS IN THE MOUNTAINS.

REV. E. V. TADLOCK.

THE evangelization of the mountains is a problem of Christian education. Evangelistic activities must radiate from permanent strategic centers. We must operate, as do the allies on the western front, pushing forward as fast—and only so fast—as we can accumulate men and munitions. In other words, we must apply to the mountains the methods of Foreign Missions, using the educational institution as the "station." It is useless to start a work that cannot be made permanent.

Recently I was talking to a member of Louisville Presbytery, who was holding a meeting in an isolated field. The field in question had been organized three years ago. The building is dilapidated, and the organization has disintegrated. He said, "There is a wonderful opportunity here and the Church ought to take advantage of it." I replied that every creek in the mountains presents a wonderful opportunity. Isolated, intermittent and uncoordinated effort is worse than useless. Today the schools built by Dr. Guerrant and the work maintained from them as centers are all that remain of his stupendous activities.

The leadership that will finally bring the mountains to Christ will be native leadership. Strive to identify ourselves with the mountaineer as we may, yearn to help them as we do, we will never cease to be "furriners" and the gospel we preach will always remain a "brought in religion" to a very large per cent of them. We must develop a native leadership. One of the signal failures of our schools has been that the students they send to college do not return to the mountains. I shall exercise myself to place upon the consciences of our students the duty they owe to their own people. I know three as bright youths as can be found in Kentucky who expect to give themselves to their people here in the gospel ministry. As rapidly as I can, I shall build my faculty of native teachers, bringing in the selected personalities to supply the cultural element that may be lacking.

Blackey, Ky.

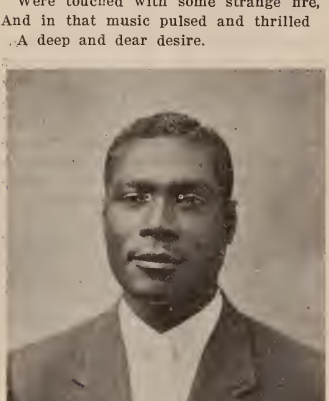
Where the Methods are Tested.

THE BLACK MAN'S SONG.

(An incident of the Birmingham Assembly.)

WILLIAM HERVEY WOODS.

He stood up there before us,
He and his dusky throng,
And sang in quaint antiphony
A moving, haunting song;
The homely words and simple
Were touched with some strange fire,
And in that music pulsed and thrilled
A deep and dear desire.



The Man Who Sang the Song.

"*I want to be more holy,*".
Like a trumpet-voice it rang,
And the chorus answered softly:
"*In my heart, my heart,*" they sang.

We were not asked to join it—
Not ours that haunting tone;
The black man's soul was speaking there
With pathos all its own;
And yet each time we heard it,
The chorus wider grew—
The mutest lips in all that throng
Moved to that music, too.

"*I want to be like Jesus,*"
Well had he our longing read,
And a sobbing, throbbing chorus
Answered: "*In my heart,*" they said.

And though our eyes were misty,
We sat in deep content—
The beauty and the glory are
Not all to evil lent—
And song that most entrances
The listening seraphs' ears
Is thrilled with that archangel's lack—
The memory of old tears.

"*I want to be with Jesus,*"
Sang he; and where e'er they roam,
All God's saints in chorus answer,
"*Yes, with Jesus, and at home.*"

—*Presbyterian Standard.*

EVANGELISTIC WORK IN SNEDECOR MEMORIAL SYNOD.

REV. W. A. YOUNG.

IT has been a busy time since the General Assembly, and meetings have been held in many places with splendid success. In telling of the work, it will be easier to report it as carried on in each of the Presbyteries comprising the Snedecor Memorial Synod. I shall try to give a sketch of the whole work, telling of any progress made.

In Central Alabama Presbytery no evangelistic meetings have been held. During the summer the church at Tuscaloosa purchased a beautiful set of art glass windows, which added very much to the material part of the church, both the interior and the exterior. From time to time quite a few have joined the church.

Ethel Presbytery: At Heidleberg, Miss., with Rev. C. B. Scott pastor, a very good revival was held during the month of July. The meeting was well attended by both races. At one of the services the Methodist minister of the white church preached for us. All of us enjoyed the sermon, but he said he would rather hear than be heard. The good white people of Heidleberg and the surrounding vicinity said that it was the best meeting that they have witnessed in quite a while. They did not want the meeting to close, but the Lord had called us to other fields to do his work there.

Central Louisiana Presbytery is the last organized Presbytery of all, but is in my mind the most promising one. It was organized with five ministers and four churches, but now it has seven churches and one or two mission stations. From the preacher down to each lay member, all seem to be encouraged and are willing to go on.

At the last meeting of the Woman's Conference there were more delegates from the far-off Louisiana than any other point. They were well represented.

North and South Carolina Presbytery—last but not least. In this Presbytery it was my happy privilege to conduct meetings all of the month of August, assisting the Rev. G. W. Gideon, of Homer, Ga., at three different places. The meetings were quite interesting from the start.

At Mt. Lion we had a very good meeting, adding two to the church and baptizing one infant.

At Sardis we had a better meeting than at the first place. The good white people came and stayed through and asked, as in Heidleberg, Miss., "Can't you run a little longer?"

At Mt. Olive, this being the last point, a little more time was spent than at the two former places. The people had heard about how good the meetings had been at the other places and began to attend at the very beginning. The meeting continued until Friday night. The people came in from every direction in wagons, buggies, on horseback and in autos. Fourteen joined the church in this meeting and eight babies were baptized.

Rev. G. W. Gideon and his congregations expressed themselves as being well pleased with the month's work.

I have more places asking for my help than I can go. Mississippi, Louisiana, Alabama, Georgia, Florida are calling for me. I am praying that the good Lord may send forth laborers into his harvest.

PEN PICTURES IN OKLAHOMA.

ROBERT RAY.

The Girl.

IT was just after the mid-term examinations and the terrible work which goes with them. My friend and I were on the way home for the few days given for recreation and enjoyment. As we boarded the train for Hugo in Durant we met some Oklahoma Presbyterian College girls whom we knew, going, too. And we all had a most enjoyable time telling of interesting incidents which had happened in college. At Hugo we were walking around town to pass away the forty-five minutes' wait between trains, and we saw a picture. It was a beautiful girl on the street with a crowd of Indian children with her. The girl was one whom we all knew—she had graduated at the Oklahoma Presbyterian College the spring before, and was now teaching at the Old Goodland Orphanage. A girl of remarkable personality, whom everyone liked, of course we were anxious to know how she was getting along. She was dressed in a blue suit and had on a large white hat, which brought out her well-formed features, and set off her beautiful hair. She is of Indian blood, her hair black, her eyes dark, her skin that of a brunette, but her nose and lips showed her heritage from her father, who was not an Indian.

On either side of her were two little "tubbies" (the nickname for full-blood Indian children), and several followed close behind. The little girls had on red checked dresses, a few of them had faded overcoats, and though the boys looked better in their clothes they showed plainly that poverty was their lot. On the whole it looked somewhat like the picture of "Lady Bountiful" with her street waifs.

This is the picture which you would see if it were painted, but I could see other pictures just by looking at this one. I could see the girl working with these children at the Old Goodland Orphanage. I could see her trying to teach them not only the things in their books but also those things which would make life more enjoyable, and make them at ease when they were

Some of Her Charges.

in the company of educated people. I could see her getting them ready for this trip, hunting out their best clothes, making them happy by giving them the trip, since most of them were penniless. I could see the look which always comes into the eyes of the cheerful giver, as she bought their tickets with her own money. Afterwards I realized more fully how little she serves the god which so many in our fair country do, when I learned that her salary is so small.

And I could see pictures of her in future life, her influence, how it will spread, and even pictures of those children, when grown, helping the cause which we love.

Do you find it hard to select places to use your money for God's cause? The orphanage at Goodland needs your help, and what could be a more worthy cause than a school like Oklahoma Presbyterian College at Durant, which sends such efficient workers into this most needy field.

Antlers, Okla.

A HOME MISSION PRAYER.

Look from Thy sphere of endless day,
O God of mercy and of might;
In pity look on those who stray,
Benighted, in this land of light.

In peopled vale, in lonely glen,
In crowded mart, by stream or sea,
How many of the sons of men
Hear not the message sent from Thee.

Send forth Thy heralds, Lord, to call
The thoughtless young, the hardened old,
A scattered, homeless flock, till all
Be gathered to Thy peaceful fold.

Send them Thy mighty word to speak,
Till faith shall dawn, and doubt depart,
To awe the bold, to stay the weak,
And bind and heal the broken heart.

Then all these wastes, a dreary scene,
That make us sadden as we gaze,
Shall grow with living waters green,
And lift to heaven the voice of praise.

—*William Cullen Bryant.*

FIRST IMPRESSIONS IN OKLAHOMA.

REV. W. A. ZEIGLER.

(Mr. Zeigler has undertaken evangelistic work in Durant Presbytery. This is a personal letter written to Dr. Morris and not intended for publication. It tells of conditions in such a fresh, interesting way that we are giving our readers the benefit of it.)

I AM not begging this time but writing to tell you of my impressions of this great country after four months of labor in Durant Presbytery.

You have been over the territory and know something of the difficulties; but the prospect for our Church, if we can keep the field supplied, is promising.

My first six weeks were spent in seeing the churches, and especially the unsupplied. And the *empireness* of this country is appalling, when one really gets a vision of our opportunity. People, people, they are here, and from every point of the compass! I have found not one single church of our denomination in the country. We are in the towns and villages. And the opportunity is great in the country, if we only had the laborers.

But Oklahoma doesn't need weak men. If ever there was a country where strong, energetic, wholesome preaching was needed, it is here. We need no "quitters" or "slackers" out here. With the support of

your committee and such men as Dr. Brantley, of Antlers, as chairman, this would be a new Presbytery in five years if we could get four more good, strong men.

Since beginning my labors out here fourteen heads of families have united with our church. And these mean so much for the future of the work, as every one of them is intelligent, substantial and permanently located. I am trying to build for the future of the work. We can't build up Presbyterian churches with the roving, moving classes.

I am preaching to ten or twelve places monthly, and I see an interest growing steadily. My plan is to hold on to the established churches of promise rather than reach out to new territory, especially until after we get more men. I have preached over one hundred sermons and traveled over two thousand miles during the past four months.

There are four church buildings needed badly—but we will not "weary" you until after the war is over, then look out!

All Southeastern Oklahoma is ours. There is no other Church on the ground, except at Garvin, and it is so far removed from the U. S. A. people they don't supply it. I feel satisfied that unless our Church takes

A rural church in Oklahoma. Does it not look more like a barn, and not a very good barn at that?

this section of the State and holds it no other Presbyterian Church will do it. And, oh, what an opportunity for our Church if we just could keep the fields supplied with good men.

THE SOUTHERN PRESBYTERIAN CHURCH AND CHURCH ERECTION.

REV. W. R. MINTER.

FOR twenty years the writer has in some way been in close touch with Home Mission work. He has again and again seen demonstrated how vitally essential in the life of a young church is a house of worship. He has seen most promising churches that, unaided, were unable to build. If unaided by either donation or loan, the bright prospects of a potentially strong church fade away; while, judiciously aided, the home missionary's dreams and prayers come true.

Infant churches are not unlike infant boys or girls—with all the hopes bound up in them, they are dependent. We help our babies through this period of need, and we sometimes let our baby churches die for want of a shelter, don't we?

If our Church knew more of its Church Erection Funds, in charge of the Home Mission Committee in Atlanta—what it is doing with a small fund; what it could do with an adequate fund—and would do just a little reflecting, yes, and some figuring, too, it would not allow the reproach of this meager fund to remain longer. This Church Erection Fund is used to help by donation or loan in building churches and by loan in building manses in the Home Mission fields.

"How does it work?" you say. Well, to give you a concrete case, which Dr. Morris tells of in "The Task That Challenges," a book every Southern Presbyterian ought to read, Mr. W. A. Moore, of Atlanta, twenty-three years ago gave $5,000 to this fund, to be loaned to churches at 3 per cent. In these years this gift has helped eighty churches in erecting buildings valued at $200,000, and at the same time the $5,000 has increased to $6,000. Your dollar, if you have but one, will do as much work as one of Mr. Moore's—that is, it will in time help build hundreds of churches, and will be getting bigger all the time.

"Are the other churches doing anything in this field?" "Doing anything?" Why, they are "up and dusting." The Northern Presbyterians have over $5,000,000 for this work; the Congregationalists, $4,800,000; the Disciples, $1,800,000; the Lutherans, $1,600,000; the Northern Methodists, $11,000,000; Southern Methodists, $800,000, and Southern Presbyterians less than $30,000! To be added to this amount is $25,000 in subscriptions and a gift of $10,000, available as soon as a total of $90,000 has been raised.

How handicapped, in the light of these figures, does our Home Mission work appear! And how far short does our Church come of doing her part in this great home task! How easily could the goal of $100,000, as set by our Assembly, be reached before April 1st, if each one reading the

The Need.

The Deed.

Survey would send even a small offering.

With such a wise plan, so carefully administered that not a dollar loaned has ever been lost; with the result of scores of churches self-supporting and supporting all the causes of the Assembly, too; with waiting applications, according to Dr. Morris, for $100,000 in loans from this fund; and with two hundred and seventy-five homeless churches and two hundred and fifty places clamoring for organizations, the case and cause of this overlooked branch of Assembly's Home Missions could hardly be stronger or more appealing.

With the multiplied appeals to a minister's purse, it has cost the writer $5.00 to pen this brief appeal. In looking up the facts incident to writing this article, his own conscience was conscripted, willingly so. Here's hoping that many who read these lines will be unwilling and unhappy not to send to the Atlanta Committee a subscription in cash or note, for church erection.

Austin, Tex.

A JOYOUS OCCASION.

MRS. MINNIE GUNN CAMPBELL.

From a private letter received at the H. M. Office.

I CAN'T allow this opportunity to go by and not write. We held the first service in our new church Sunday afternoon. It was held at that hour that other churches could be represented. About three hundred, perhaps more, were present. The overflow stood in the vestibule and at the windows.

The church is beautiful within and without, the lighting perfect, and everything so restful. Five ministers took part in the service. (Presbytery was to meet Monday and so the several ministers were present.)

Through the whole service not one word was spoken of what *anyone* had done, no name was mentioned as having done anything. It was all God's work, giving Him all the honor and glory. There were no remarks bearing on how the work was put through. It was a restful, helpful service, and such attention! The sermon was from Gen. 28:17.

Four children were baptized. At night the Lord's Supper was celebrated. I wish all friends who have helped with the building could have been present.

At Presbytery yesterday another one of our men was given his letter to another Presbytery. Mr. Marquiz, of Victoria, goes to Mexico. That leaves Victoria, Ganado and Edna without a man, and I fear we are to lose Mr. Marroquin, as he, too, wants to return to Mexico.

San Antonio, Tex.

ANNUITY BONDS

A SUBSTANTIAL INCOME

Safe as Liberty Bonds
and Pays Better Dividends

NO TAXES TO PAY
NO COMMISSIONS
NO EXPENSES OF UPKEEP
NO TROUBLE ABOUT REINVESTMENT
NO LOSSES FROM IDLE PROPERTY
NO SPECULATION OR FLUCTUATION IN VALUES
NO ANXIETY FOR THE FUTURE

Helps Both Yourself and Your Church
Nothing to Do But Cash Your Semi-annual Checks

Write To-day for Full Information
The Form Below Will Bring it

Executive Committee of Home Missions,
1522 Hurt Building,
Atlanta, Ga.
Please send information with regard to Annuity Bonds.

Name.....

Address.....

FORM OF LEGACY.

"I give and bequeath to the Executive Committee of Home Missions of the Presbyterian Church in the United States (incorporated under the laws of the State of Georgia), (here name the amount of the bequest) to be used for the Home Mission Work of said Church, which is popularly known as the Southern Presbyterian Church.

OUR CHRISTIAN SETTLEMENT HOUSE AT ENSLEY.

MISS LILLIAN C. EDWARDS.

WHILE going about my work in a Chicago Settlement and visiting other such institutions, I have longed to have one "down South." The wish has been granted, I am now at the Presbyterian Mission, Ensley, Alabama.

As our Lord ministered to the whole man, body, mind and spirit, so shall we as far as our equipment and time allow. Steady growth is better than sudden flight, so we are endeavoring to be careful in our methods that the work may stand. There are problems and difficulties, but our faith is stronger than these.

Let me introduce my co-workers: Miss Flora DuBose, teacher of the primary grades in the school; Miss Agnes Averyt, teacher of Red Cross sewing class; Mr. Verben Kemp, leader of the Boys' Clubs; Mr. Gladden Lewis, who assists me with the men's meetings.

At the house we have kindergarten and school every morning except Saturday and Sunday. On Monday afternoons the Camp Fire Girls meet for handcraft, cooking, first aid or some other one of the seven activities of Camp Fire; Tuesday the Bluebirds meet; Wednesdays the Red Cross sewing class; Wednesday evenings the foreign men meet; Thursday evenings the Americans' Choral Club; Saturdays the Boys' Club.

Our foreign people are mostly Italians, Syrians, Greeks and Slavs. Their homes are better kept than the homes of the same class in other places. This is largely due to prohibition and practical Christian influences. Though the women understand almost no English, they welcome my visits and some have called on me.

A glad time at the Ensley Mission.

They come into our country mostly from small European farms, and too often lose some of their old and wholesome peasant customs. The swift American life breaks many of these people. Some are unaccustomed to our kind of houses and grossly ignorant of the simple laws of hygiene. I have seen a sick child lying wrapped in soiled cloths between feather beds. Many of these immigrants have left their families in the old country and send them regularly large portions of their salaries. This long separation of families is one of the hardest trials of the foreigner.

In the foreign settlements they marry young. It is remarkable when one of them graduates from high school, as one of our girls recently did. The women are mothers of large families, one of our mothers has sixteen children.

A serious problem is the first generation born in this country. They learn English and American ways at school and become ashamed of their parents, patronizing and disobedient to the father who has become a small cog in the great wheel of American industry, and to the mother, who has drifted into a household drudge, toiling from early till late, often not stopping to dress herself properly or fully. That we have failed with the children is seen in the records of the juvenile courts. Too oft we condemn the child as "subnormal," "vicious," "a born criminal." We criticize the parent as "shiftless," "indifferent"—when we ourselves are to blame for not seeing, in the boy his red-blooded spirit bounding with energy, filled with curosity and eagerness to expend his forces; in the girl, her inborn love for the beautiful, her natural craving for affection, her steeled-in spirit hungering for expression; in the parents, a loving though ignorant and burdened father or mother. There are exceptions, but not as frequent as we might suppose.

The foreigner comes to us with exaggerated and distorted ideas of democracy, mistaking license for liberty. His ignorance of our history, institutions, laws, etc., make him an easy dupe of the demagogue. The immigrant will be—indeed he is—a peril, a menace, in some districts. We cannot be indifferent to him. Already he is a factor in our civic life. Shall we ignore him,

or through sincere interest and by prayerful effort shall we help him to become a blessing? Some of our greatest men have come from this great class.

Dr. Geroux says, "Good citizenship in the making calls for the same traits as are required in the kingdom." We want to inspire these immigrants to become efficient and consecrated citizens of the republic and the kingdom of heaven. If ou Christianity is visible as well as audible, they will have a chance to do so. The Father of all men has put them at our door, the Saviour says we are our brothers' keepers.

It is a joy increasing to have even a small part in the service for the King of kings for these strangers, in the Presbyterian mission at Ensley.

Ensley, Ala.

THE DAILY VACATION BIBLE SCHOOL AT KANSAS CITY.

MRS. HENRIETTA H. LYMAN.

ONE of the most successful enterprises ever conducted in connection with our Italian mission here in Kansas City was the Vacation Bible School held this summer from June 8 to July 30. This work was made possible by the gift of a special fund for that purpose, given by the people of our church.

Two hundred and fifty nine Italian children, young women and young men, were enrolled and nearly all were in attendance every day. The school opened at nine every morning and closed at twelve.

While it was a Bible school, no intricacies of religion or creed were sought to be unraveled and no dogmas taught; but the familiar stories of the Bible were used to illustrate and teach the right way to live.

The Italian mission, as is probably well known, is largely institutional, and schools of various kinds, from kindergarten to manual training, are conducted there during the school year. This summer school was conducted somewhat along the same lines.

There were eight teachers under the leadership of Miss Hortense Mason, of the Hyde Park School. Four of these were volunteers and served without pay, and four were paid nominal sums.

Miss Haren, the regular kindergarten teacher, had charge of that work, and there was an average attendance of forty little boys and girls from five to eight years old. Sometimes there were as many as sixty in this class.

Next to this, perhaps the most interesting was the sewing class, under the direction of Miss Lawton, the resident worker, and at which there was an average attendance of seventy-five girls and young women.

The dressmaking class, directed by Miss Lawton, was always popular and averaged twenty-five in attendance.

Miss Josephine DeMayo directed the play.

Owing to lack of facilities, the domestic science class was small, only ten or twelve being accommodated twice a week.

The manual training class was also small, from eight to ten usually attending, but that was because the class was in the day time, and the Italian boys of manual training age were all out helping to make the family living.

Every Friday during the session some entertainment was given, either at the mission building or some park, the last outing being a picnic at Swope Park.

One intensely interested in the development of this institution, and more interested in the development of the people for whom the institution was given existence, said at one of these entertainments to another interested and working without pay or other seeming reward, "There is not a minute of any day while these classes are going on or a minute of any evening of one of these entertainments, that some Italian child or mother or father is not made more American at heart and in habit, and encouraged in a better way of living; and it is done without precept of correction. It is the greatest thing in the world."

But he did not say this nor anything like it to the pupils, for that is not the way of those who conduct the Italian Mission.

Of the Kansas City Italian Mission, Professor Antonio Mangano, author of "Sons of Italy," says that it is, with one exception, the best equipped and most successful with which he is acquainted. (Literary Editor.)

THE HOME MISSION APPEAL AS SEEN BY OUR EXCHANGES.

WHAT should be the attitude of the Christian during the perilous times upon which we have entered? We should strive at least to keep alive the spirit of prayer; to keep steadily in mind the ends for which we are fighting; to cleanse our hearts of hate, arrogance and selfishness; to guard jealously against the lowering of moral standards; to strive as never before to uphold spiritual ideals among our young men and women; to recognize the supremacy of the missionary obligation; to offset our temptation to think too highly of bodily welfare by determined, heroic, self-denying giving. Upon these things ought every preacher to preach. We summon Baptists of the South to such missionary service as will prove an antidote for the terrible poison of materialism that threatens to sweep upon and engulf us. This is our day of judgment. May God give us grace to meet it.—Home and Foreign Fields.

As the United States enters the great war, the forces of the nation are mobilizing for the conflict. What is the place of the Church in this hour of crisis and danger? It is to spiritualize the nation; to keep the war a conflict for righteousness, liberty and democracy; to hearten and encourage the men who go to the front, and their loved ones at home; to build a greater fellowship of reconciliation, consisting of millions who while fighting will love their enemies; to wage this war with the determination to make an end of war; to so hate war as to be restrained in its glorification, noble as is this conflict, lest the hold of war upon the imagination of our youth be strengthened; to give itself unstintedly to the relief of the suffering at home and abroad, which the war has brought and will yet bring upon the world. —Worth M. Tippy.

Our Task in the Homeland.

Over sixty millions of our population are non-Christian and allied with no religious organizations whatever—Catholic, Hebrew or Protestant. More than forty thousand Indians in this country are without Christian ministry. The traitorous hierarchy, Mormonism, makes enormous strides almost unchecked by Christian effort.—Women's Missionary Magazine of the U. P. Church.

"A Menace or a Scarecrow."

At the Summer School of Home Missions in Northfield, Miss Elizabeth B. Vermilye, who has given much thought and study to the Mormon problem, gave an address on "Mormonism—A Menace or a Scarecrow?" That it is something more than a scarecrow may be inferred from the fact that no matter what the Mormons claim, polygamy is approved among them, for in the "Compendium of Doctrines of Mormonism" you will find this paragraph:

"If plural marriage be unlawful then is the whole plan of salvation through the House of Israel a failure and the entire fabric of Christianity without foundation."

This is Mormonism as it is believed and in numberless cases still lived up to.—Woman's Home Missions.

"Facts Are the Fingers of God."

There are now more than twelve hundred Chinese young men and women studying in the United States at the expense of the indemnity fund—an unparalleled opportunity for American Christians to influence a nation's leaders for Christ.—Woman's Missionary Society.

TREASURER'S REPORT OF RECEIPTS FOR ASSEMBLY'S HOME MISSIONS

April 1 to November 30, 1917

	1917	1916
Churches	$ 61,859.66	$ 54,194.51
Sabbath Schools	3,324.01	3,147.76
Societies	8,981.90	7,288.48
Miscellaneous	29,430.04	21,428.81
Legacies	15,548.31	849.50
	$119,143.92	$ 86,909.06
Cost of work eight months to November 30		$139,904.70
Amount due bank March 31, 1917		10,000.00
		$149,904.70
Total receipts		119,143.92
		$ 30,760.78

A. N. SHARP, Treasurer.

CAN YOU TELL?

What wonderful opportunity for service may we expect after the war?

Where does one of our missionaries find a most inspiring audience?

What kind of leadership must we have in the mountains?

How did a white minister compliment one of our colored ministers?

How did one teacher show that she does not worship the god of mammon?

Where has our Church a wonderful opportunity in the country?

In what respect is the Southern Presbyterian Church far behind other denominations?

What investment constitutes a Liberty Bond for the next generation?

To whom was all credit given in the dedication of the Mexican Church at San Antonio?

What is one of the serious problems connected with the immigrant in our country?

What did one friend of a mission say was the greatest thing in the world?

How did one of our Home Mission stations do Foreign Mission Work?

SENIOR HOME MISSION PROGRAM FOR JANUARY, 1918.

Prepared by Eleanora Andrews Berry.

COLUMBIA'S DEFENSES.

Ellen State Taylor.

We're building forts and battleships,
With guns to make secure
Our coasts, whose rocky headlands stand,
And winds and waves endure.

From mint and mine and flaming forge
Aeroplanes and fleet,
Rings out the clang of steel on steel,
To make defense complete.

Soon shall our ships in armor ride—
Our forts equipped—and then,
What shall we do with these, I pray,
If we do not build men?

Awake, awake, Columbia!
Your bands of slumber burst!
Of all your strength on sea or land,
Build up your children first!

SERVICE—FOR KING AND COUNTRY.

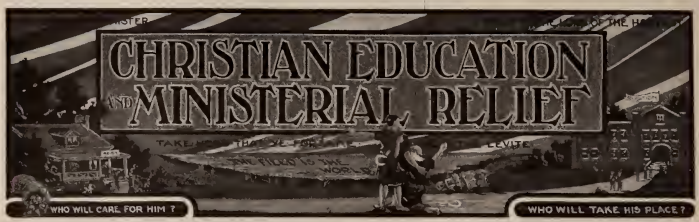
1. Hymn—O, Beautiful for Spacious Skies.
2. Prayer—That we may seek to serve God first, and realize that in extending His work here we are truly serving our country.
3. A Blessing Conditioned—May Our Country Win It. Deut. 28:1-12; 30:11-14.
4. Can America Now Claim the Blessing?
5. Recitation—Columbia's Defenses.
6. Our First Duty as Christians.
7. Recruiting Stations—
   In the Mountains.
   Among the Negroes.
   With the Indians.
   In the West.
   Our Foreign Legion.
8. A Volunteer for Enlistment.
9. An Aid to Service.
10. Prayer—A Home Mission Prayer.
11. Hymn—God of the Fathers. (Tune, Missionary Chant.)

Notes.—1 and 11, copies of first, 5c. per dozen; copies of words of latter free. Write Home Mission Office, 1522 Hurt Building, Atlanta, Ga.

4—See exchange in this issue.

6, 7, and 9—See articles in this issue.

8—Recitation, The Black Man's Song (with music if possible).



Address All Communications Relating to this Department to
Rev. Henry H. Sweets, D. D., Secretary,
122 Fourth Avenue, Louisville, Ky.

Make All Remittances to
Mr. John Stites, Treasurer,
Fifth and Market Streets, Louisville, Ky.

THE SMALL COLLEGE.

Dr. William A. Shanklin.

PRESIDENT THOMPSON, of the Ohio State University, who has had wide experience in both the college and the university, gives four ideals for which the small college of the past has stood: "First, it was set for the development of manhood. Second, it put an important emphasis on the personal contact between the professor and student as a powerful influence in determining character. Third, it has done a great work in cultivating a respect for scholarship. Fourth, it has done a great work for its immediate neighborhood."

We find not only President Thompson, but all those speaking for the college in the past and in the present sounding this as a keynote—that it stands for the development of those manly and womanly qualities which are designated under the head of character. There is no hope for the individual or the State without this element. It is indeed the greatest element in a genuinely successful life. If this be true, the college cannot put too much stress upon it. The growth of character is like the growth of a delicate plant. As soon as we fail to assiduously cultivate it and to surround it with proper conditions of development it begins to decay. The college has always recognized that the supreme end of society is intelligent and informed manhood and womanhood.

THE SMALL COLLEGE AND DR. HARPER.

THE late President Harper, who had extended experience in both the college and the university, after discussing some things which stand in the way of the small college, and some changes which are to be expected and desired, said: "First, the small college is certain of its existence in the future educational history of the United States. Second, it must, however, pass through a serious struggle with many antagonistic elements, and must adjust itself to other similar, and sometimes stronger, agencies. Third, high schools, colleges and universities will develop greater similarity of standard and greater variety of type; and, at the same time, they will come into closer and more helpful association with one another. Fourth, the future of the small college will be a great future; a future greater than its past, because the future will be better equipped, better organized, and better adjusted."

Every well-informed educator agrees with this great teacher-statesman that it is idle to talk of the passing of the small college. It is impossible, and, if it were possible, undesirable, to gather together our young people into a few university centers. Each college creates, in a sense, its own supply of students who would otherwise be cut off from any college education whatever.

DUTY OF PARENTS TO EDUCATE THEIR CHILDREN.

DR. CLARENCE V. GILLILAND.

PARENTS have certain duties which are binding because of their relation to their children. Among these one of the most prominent is that of giving to the child the best education possible. Among the many reasons which might be set forth for the above statement the following are mentioned: Education widens one's mental horizon, deepens one's thought, enlarges one's life. This brings to the individual a greater degree of happiness. Said a college man: "If my education added nothing to my success, it would be of the greatest value because of the larger vision I have of life."

Again, the educated man is not only in a better position to enjoy life, his sphere of usefulness is greatly increased. It is the trained intellect that directs the thought of the world and wields the most potent influence in society. The crying need of the day is for cultured minds, for strong hearts, and for consecrated lives We want educated men and women who are willing and eager to spend their strength in service for their fellows.

Once more: Education, if it be Christian, brings the soul into closer union with God. The student thinks over the thoughts of Deity. In science, in history, and in literature some new revelation of Divine truth is brought before the mind. God is not a being afar off. He is near at hand, revealing Himself in a thousand different ways and manifesting an interest in the affairs of men.

Christian education, then, has in it so much of value that it becomes not merely a duty, but the highest privilege for parents to offer the children the best advantages the college can afford. Any money spent in this way will prove to be a far better legacy than an inheritance of houses and lands and bank accounts. Give your children an education whether you are ever able to leave them anything else or not.

"The Student Loan Fund" of the Southern Presbyterian Church is giving the great loan of a higher education in our Presbyterian colleges to scores of our youth. More money is now greatly needed in the fund. What a rich investment in the lives of boys and girls, who will be the future leaders in Church and State. Write to the Secretary, Rev. Henry H. Sweets, Louisville, Ky., for further information.

SOME ACADEMIES AND SEMINARIES NEEDED.

REV. LAFAYETTE CONGDON, D. D.

THE Church wisely surrenders to the State what the State can do as well. The State is far from meeting the need of a true secondary education for a considerable portion of our youth. It does not even attempt certain necessary phases of it. It does not so much as accept in theory as an objective or ideal of what the Church has been doing in her seminaries, to the undoubted advantage of the nation, for two generations and over. The seminary is in almost every case a school and a home united under the same roof. This the high school, as ordinarily maintained by the State, never is. This alone sets the seminary in another class. The fact that it is a home as well as a school enables the seminary to contribute materially toward the needs of large districts in every State where high schools are not yet founded and where students must leave their own homes to find suitable academic instruction. The seminary provides, moreover, for another considerable class who are orphaned or are otherwise homeless temporarily or permanently, and for whom the question of a home is more serious than that of a school. The seminary provides, moreover, for others who have come to the period in life when they need, as the next step in their education, to go away from home—to change schools—to look at the world from a new point of view. "Education cannot be completed and perfected at home; one has to go away for it," says Hamilton Mabie. In its seminary the Church offers a new school with a new home environment and a new life. The State lays no claim to furnish these.

Then, again, the Church school seeks to

be a Christian school, while the State declares constantly the divorce between public instruction and religion in every form. Christian education involves among others the following ideals which are insisted upon in every Church seminary: (1) Education proceeding always from the Christian intellectual point of view. "In the beginning"—not law alone, not force alone, not fire-mist and motion—"in the beginning God." (2) Christian education makes place always for the Bible. It acquaints the student not only with Homer, Plato, Virgil, Cicero, Shakespeare, but with Moses, David, Isaiah, Paul and Jesus. (3) Christian education is impossible except through the personality of a Christian teacher, who will perform this work in the spirit in which all Christian service is rendered, "as unto the Lord," as a vocation rather than an avocation. The power of consecrated personalities freely giving themselves in the spirit of Christian service has been the dominant element in our Church school life in all its history. (4) Christian education also views the student as a moral being, to whom life will remain an utter failure until he knows Christ as a personal Saviour, and with whom in his plastic years character-building is of first importance. Assuredly, this is a field which should not be suffered to remain fallow. Teachers in State schools may be and often are positively Christian; in Church schools they must be such.

Again, the Church school is not a machine school. Each seminary has an individuality of its own, and seeks to work out its own ideals in its own way. We all concede that the State in the work of education is very strong, but it is very mechanical; this cannot be otherwise. The curriculum and organization of all the high schools in a given State are practically uniform, and under the State system hundreds of thousands of youth of school age are thrust into one hopper and come out of the machine fashioned after one pattern, if they are not earlier spoiled in the process.

CONSIDER THE BEE.

(Editorial in Onward, December 6, reprinted in The Missionary Survey by request of Rev. Henry H. Sweets, D. D., Secretary of Ministerial Relief.)

Bees work for man, and yet they never bruise
Their Master's flowers, but leave it having done,
As fair as ever and as fit to use;
So both the flower doth stay and honey run.

—Herbert.

A BEE MAN told me something about bees to-day, which I never heard before. Maybe you have heard it; but it was brand new to me. Bees have always challenged my admiration, though it seems I knew but a few of their admirable qualities. Solomon praised the ant, the locust and the spider; but he said nothing that I can find concerning the bee. I have wondered about that. Surely, the sluggard and the foolish ones to whom the royal philosopher held up these little creatures of industry and foresight—surely they might have learned a lesson also from the Honey Bee. Maybe Solomon had been "sat down upon" by the bee at some time and the subject was taboo with him. At any rate he left bees alone while he was wise, and that was during the period of his writing.

But the thing which the Bee Man told me was this: The honey bee—that is, the worker bee—literally wears its wings out in the process of serving its short life mission. The average life of the worker bee is about sixty days; by the end of that time its wings are whipped out to a frazzle, and are no longer capable of carrying the little body in the air. The worker bee must then "locomote" only on its feet, which fact renders it incapable of gathering and storing any more honey. It would seem only just and natural under the circumstances that the de-winged little veteran would sit around the house the balance of its days, talk to the children and chat pleasantly with the workers when they would come in to rest at night; and any time it wanted honey, simply to step in the pantry and help itself, for had it not spent its very life and wings in helping to gather that same honey?

But, alas! Nothing like that for the little worker bee. It has just about the saddest end you could imagine—save one, and that I will speak of later. And here you will perceive the nobility of this wonderful creature. It is a very rare nobility. One morning, after a weary day, and perhaps an uncomfortable night, finding its wings will no longer enable it to rise from the door of the hive, it does not re-enter, but as though by some peculiar intuition knowing it will never fly again, the worker bee painfully makes its way over the edge of the hive and down into the grass, where it is invariably harassed and killed and devoured by ants. That is, said the Bee Man, the end of every worker bee—killed and eaten by ants. "In fact," said he, "the worker bee, worn out, broken-winged and broken-hearted, simply goes out and commits suicide."

The Bee Man must have stated it a little strong. I cannot think that the worker bee, as I now understand its temperament, would do so weak-hearted a thing as to commit suicide. This is what I think happens: Finding it cannot fly, the worker bee is unwilling to give up its life work; it has an undying passion for gathering honey and storing it up against future need—if not its own need, the need of others—at any rate "against that day." It sees the other workers faring forth; indeed, if it were blind it would know it, for they brush past with their whizzing wings, nearly knocking down the feeble one, as they hurry out to the new glad day of sunshine and work. Then it is, after making a final but futile effort to fly, the worker bee resolves to go forth anyhow—if haply it might fall upon some way of getting honey on foot; and so pushing forward and over the edge, it finds itself soon upon the ground surrounded by a relentless foe in almost countless numbers. Then comes the tragic end. And Mr. Solomon's ants begin laying up a store of "dried bee" against winter, for as the writer of Proverbs says, "they prepare their meat in the summer."

The solitary Bee
Whose buzzing was the only sound of life,
Flew there on restless wing,
Seeking in vain one blossom where to fix.
—Southey.

And Who Is This?

Sad indeed is the fate of the honey bee, but you may be surprised to know that a sadder story than that sometimes closes the earthly career of a human worker whose life is in many respects a parallel to that of the honey bee. He, too, gathers and stores "against that day" for others. He, too, wears out his life that others may taste—not of honey, but of the very sweets of heaven. He, too, sometimes when through sickness or the advance of years is incapacitated for work, feels the crowd brush by and is left desolate. He, too, with an undying passion for souls, would push on in service in spite of infirmity and lost position. And he, too, recoils from being a burden upon even those who owe him much—who owe much, but seem to have forgotten. Ah, yes, he, too, like his Master, dies of a broken heart, deserted by those from whom he might have expected most.

That is the possible story of a minister or missionary of the Gospel of Jesus Christ —a Presbyterian minister or missionary. But our grand old Church says that shall not be his story. No, indeed, it shall be very different. Such a shameful thing might have happened in bygone days, but never again! Our Church says to the old minister and missionary: "Come now and rest, among us your friends. You have given the best of your life in service to us. That same life, that diligence, that self-denial, that talent consecrated to some secular profession or commercial business would doubtless have amassed a fortune which would have afforded you a luxurious retirement. But you have poured out your best in this devoted service, you have taken only such as our meager offerings provided for support and have given no concern to laying up money for your old age. It is our privilege now to care for you, and we shall show you that we regard it as a privilege by our spontaneous and ample provision for your comfort. This we shall perform as your due and not as though we give to charity. Thus shall we safeguard at once and at the same time your comfort of heart and of body, and, as comes the soft approach of your sundown, the long shadows shall be lost in the rosy glow of human kindliness and fellowship, until it is merged into the dawn of the new Day when the Master's welcome voice shall say, "Well done, good and faithful servant—"

Do you endorse your Church's stand on this matter?

Then when your Sunday-school holds a special service in remembrance of this cause (programs for which have been prepared by the Louisville Committee) and an offering is made for Ministerial Relief, you will know what it is; and you will get a peculiar blessing in making a real self-denial gift to it. It is ennobling to grasp a privilege like this; it would be a calamity not to do so—and the loss would be yours.

Let us pour out our hearts to these veterans of our ranks and give them gladly their due. But if your Sunday-school should fail to make a special offering, see that your individual acknowledgment of the obligation, through a substantial contribution, during the holiday season goes to the treasurer, Mr. John Stites, Fifth and Market Streets, Louisville, Ky.

The WOMAN'S AUXILIARY of the Presbyterian Church in the U.S.

OUR COMMISSION "Go ye into all the world and preach the Gospel to every creature"

MRS. W. C. WINSBOROUGH, SUPT. AND EDITOR, CORNER PEACHTREE AND TENTH STREETS, ATLANTA, GA.

"That in all things He might have the Pre-eminence."

FOR THE NEW YEAR.

AT this season of new beginnings might it not be well for us to consider some of the old principles of life which in the past decade's mad rush of events have been lost to us awhile?

We are entering upon the New Year confronted by the gravest national crisis of this generation, our family circles marked by gaps which may never again be filled, our hearts bleeding for the unspeakable woe of a stricken humanity, our eyes opened at last to life's realities before which the "bubbles we've earned with a whole soul's tasking" are forever stripped of their glamour.

This is undoubtedly an age for readjustments of thought and habit, and since "there is nothing new under the sun," why not revert to those enviable qualities of our forefathers by which they were enabled to meet just such crises as this with dauntless fortitude, supreme sacrifice, and unfaltering faith?

Apparently the fundamental source of their strength was their willingness to calmly wait upon the Lord. Not with the feverish impatience and chafing which characterize *our* waiting when we are brought to a halt by His restraining Providence, but with souls that in the presence of Omnipotence were still, because they recognized and trusted the Hand that holds in its hollow the destiny of man.

Before their sustaining faith skepticism fled—routed. Service meant to them not the noisy, hurried doing of many things, but the holy commission of discipleship. Since their times were in the hands of an all-wise, loving Father, why doubt that all things must eventually work together for their good? The Bible contained their marching orders, therefore, its laws were written upon their hearts; and confidently were their requests made known to a prayer-hearing and a prayer-answering God.

Ah, it is to just such old-fashioned convictions that we need to return if we are to master our impotence and fear in the year ahead of us. We need not a clearer vision of what the future holds in store, but we do need a clearer vision of the One whose decrees shall shape that future.

It is a divine paradox that we see spiritual truths most clearly through closed eyes upon our knees; for it is there that our sorrows and forebodings are transformed into the testing of our faith in an omniscient Lord, and there we best learn his blessed lessons of truth and serenity and fortitude.

Only then will life resume its normal aspect, and the stress of daily demands become endurable. Then shall we find newborn joy in simple pleasures, and God's wonder-gifts of stars and earth and living things will enrich our lives as He intended. Then will be created in the heart of mankind a peace and good-will which will be not a mechanical assertion, but a vitalized reality. Then the God of our fathers shall be indeed the God of their succeeding race.

—CAROLINE REX WALTON.

SYNODICAL AUXILIARY "SPECIALS."

SINCE the completed organization of Woman's Work in all our Synods, it is interesting to note the new fields of endeavor that have been entered by both Synodical and Presbyterial Auxiliaries. Nearly all these organiaztions, after a few years of existence, take up some special benevolence in addition to those already supported through their local societies, and make it an object of extra effort and gifts, conferring regarding it with the Committee on Woman's Work in Presbytery or Synod.

A brief sketch of these various undertakings will demonstrate how the benevolences of our Church have been strengthened by the more efficient organization of her women.

Texas Synodical Auxiliary has for several years provided twenty scholarships in the Texas-Mexican Industrial Institute, giving $2,000 annually for this purpose. Moreover, in 1916 this Synodical voted to establish a Phillips Memorial Scholarship in the Assembly's Training School, at a cost of $2,000, the full amount to be in hand by January, 1918. The first beneficiary of this scholarship will enter the Training School next year.

As in nearly all our Synodicals, the Presbyterials of Texas have their own special objects of endeavor, several of them giving $500 annually toward the support of Presbyterial evangelists.

From last year's Minutes of the Alabama Synodical Auxiliary we find that Stillman Institute, at Tuscaloosa, is the object of this Synodical's special offerings. She also finances, to a great extent, the annual Summer Conference for Negro Women, held at Tuscaloosa in September.

Arkansas Synodical Auxiliary supports an annual Summer Conference and School in her own mountains, near Womble. She furthermore educates a Mexican boy in Arkansas College, and this year expects to promote a new and larger work along educational lines. Her Presbyterial Auxiliaries generously support mountain mission work within their bounds.

Mississippi Synodical Auxiliary is successfully completing her campaign for the raising of $2,500 toward the support of French Camp School. She maintains an annual scholarship in the Assembly's Training School as well, and two of her Presbyterial Auxiliaries each contribute $200 annually to evangelistic work in their Presbyteries.

The Synodical Auxiliary of Georgia reports probably the largest work that is being undertaken through Synodical agencies, namely, an annual subscription of $3,000 to Nacoochee Institute, the only mountain school in Georgia.

With the exception of a scholarship maintained in the Assembly's Training School by the South Carolina Synodical Auxiliary, all special work done by her women is in charge of her Presbyterials, six of which have annual definite objects. Among the most notable of these objects is $500 raised toward the support of an evangelist, a negro evangelist supported in full, an offering of $500 to Taichow Mission in China, and a missionary sent out and supported in Brazil.

The North Carolina Auxiliary's special benevolent work is the half support of an evangelist for the Albemarle field, Synodical Home Missions. Amount, $500. At the Raleigh meeting in November the Synodical enthusiastically responded to the appeal to build a separate dining hall and kitchen at Barium Orphanage. Estimated cost, $8,000.

The Presbyterial specials for the year are as follows:

Albemarle—$100 for Presbyterial Home Missions.

Concord—$125 toward expenses of a Barium girl at the Richmond Training School.

Fayetteville—No pledge, but raised $1,700 in past three years for the Johnson-Harnet Presbyterial Home Mission fund; raised last year for Elise High School $700; has assumed a $1,000 share (to be paid in five years) in the Elizabeth McRae chair of Bible at Flora MacDonald College.

Kings Mountain—$300 for Westminster School.

Mecklenburg—$700 for the expenses of two missionaries on furlough.

Orange—$400 to be known as the S. F. Blacknall Loan Fund; $1,000 (five years) for Elizabeth McRae chair of Bible at Flora MacDonald College.

Wilmington—$2,400 for support of Dr. and Mrs. F. R. Crawford, China; $800 to complete the scholarship for James Sprunt Institute.

No information later than her annual report for 1916-17 has been obtainend from North Carolina Synodical Auxiliary. At that time her Synodical "special" was the half support of a Home Mission evangelist in one of her needy fields, the amount contributed for this purpose being $500.

West Virginia Synodical Auxiliary supports a woman worker in the mountains of that State, and one of her Presbyterial Auxiliaries provides half the support of a native missionary to the Hungarians in her mountain section.

The Synodical Auxiliary of Kentucky this year presented the Grundy Mountain School with a new laundry at a cost of $200, besides paying $60 toward the expense of sending Dr. and Mrs. Sheppard to the Tuscaloosa Conference for Negro Women. She contemplates the establishment of a permanent work in the near future.

Virginia Synodical Auxiliary contributes annually about $700 toward the education of students in the Assembly's Training School. She is also contemplating the building, equipment, and maintenance of a Home for Missionaries on Furlough, adjacent to the Union Theological Seminary and Assembly's Training School in Richmond. Neighboring Synodical Auxiliaries have been asked to assist in this undertaking. The estimated cost of this building is $16,000, of which amount Virginia women have already given over $2,000, with pledges in hand for another $2,000.

All but one of her Presbyterial Auxiliaries have their own "specials," notable among them being annual contributions of $550 and $750 respectively from two Presbyterials toward their local mountain work, while a third maintains two scholarships in the Texas-Mexican Industrial Institute, and gives $600 annually to the support of a woman missionary in Brazil. Last year this Presbyterial raised an additional $2,500 for the purchase of a school and home in Brazil for the use of her missionary, her "specials" for the year thus totaling $3,300. That her gifts to the regular Church Causes were not diminished thereby, but showed a substantial increase, is of gratifying significance.

The Synodical of Florida, though the youngest of the family, contributed $300 to the new building of the Ibor City Mission.

The Synodical Auxiliaries of Louisiana, Tennessee, Oklahoma and Appalachia are small or very recently organized, and have as yet taken up no work as Synodicals, although many of their Presbyterial Auxiliaries are contributing to definite objects.

The Woman's Auxiliary has not stressed the support of special benevolence in our Synodical and Presbyterial Auxiliaries, having been primarily occupied with the education of workers in proportionate giving to the Four Causes of the Church. It has, however, been proved that these "specials" are actually "over and above" gifts, not interfering with offerings to established Causes of the Church, but rather increasing gifts thereto, by creating new interest and enthusiasm in all phases of Christian service. When wisely administered, concerted work must strengthen any organization.

CAROLINE R. WALTON.
Chairman of the Woman's Advisory Committee.

A CALL TO PRAYER.

WE stand awed and grieved in the presence of world calamities to-day. God is moving on the earth, and is speaking to His children and His Church as never before.

How can we keep our hearts "in tune" so that we can hear when He speaks and understand His meaning?

We are very busy these days with Red Cross work. Each day finds a large group of enthusiastic women gathered together in our cities, towns and villages working under various committees, cutting and making hospital garments, surgical supplies, and bandages; or knitting sweaters, mufflers and mittens for our soldiers and sailors. Other committees have been busy these latter days packing and shipping Christmas boxes for our men in the service.

At the Red Cross rooms you will often see two earnest, sad-faced women stop their work of cutting pajamas or making surgical dressings, to talk a few moments about their 'boys," who are "somewhere in France," or somewhere on the ocean on the way to France, or in some camp in training to be sent to France. There is a tremor in their low voices and tears blind their eyes, as they seek from one another that love and sympathy that makes us all akin.

Even those who have no boys of their own at times feel as if their hearts would break as they look into the faces of these dear, brave mothers who are striving so nobly to do their "bit," and be bright and serene while they remember that God reigneth and doeth all things well. How we long to take them to our hearts and comfort them! How we pray for wisdom to speak just the right word to bring peace to these sad, anxious hearts! We whisper to them, "Remember the words of Paul, 2 Timothy 1:12: 'I know whom I have believed, and am persuaded that he is able to keep *that* which I have committed to him against that day.' That means your boy. You can trust him."

The great activity in this magnificent work of the Red Cross, and all these wonderful organizations which are looking after the physical well-being of our men in the service, and our women and children at home, is a twofold blessing: it blesses not

only those who receive, but those who bestow.

We believe in preparedness as expressed in our army and navy, in high agricultural products, in well-equipped hospital units, and all that will in any way contribute to the preservation and welfare of our nation; but O, dear women, there is a "preparedness" beyond and above these things that we must have, if we would safeguard our men in the service, and comfort and sustain the breaking hearts of the mothers at home.

An Englishman, writing of his country's condition, says: "If the nation would only, in its helplessness, throw itself upon God, I would be more hopeful of the war's speedy finish. God is shaking everything that can be shaken—thrones, kingdoms, empires, systems, beliefs—in order that that which cannot be shaken may remain."

We are touched by the expression, "'If the nation would only, in its helplessness, throw itself upon God."

We read of the work of the noble ministers laboring in the camps, of souls being converted in the trenches and men led to Christ through the Pocket Testament; but there has been no true, widespread revival in Great Britain. The Christian Church, as such, has not awakened, and there has been no general, nation-wide turning to God in humiliation, confession and prayer.

Shell we not take warning by the experiences of our brethren across the sea? The leaders of *our* nation and those high in authority in civic affairs, as well as those in evangelistic circles, are not calling the nation, the churches, and other organizations to humiliation, confession and prayer; and shall we not suffer as our allies have suffered—and are still suffering—unless we, as this English friend has said, "in our helplessness throw ourselves upon God"?

What can we, as Christian women, do?

We can, by our influence and earnest entreaty, bring this matter to the attention and consideration of our ministers, so that in our church services, our prayer-meetings and at our private devotions we beseech God and give Him no rest, as the Prophet has said, until He have mercy upon us and send a mighty revival of grace throughout the world. Let us, in all of our Red Cross meetings, spend a short time in earnest prayer, for by no other means can we at this critical time so well serve humanity.

If the war should result in a mighty manifestation of the power and presence of the Holy Spirit in the world, and thus usher in the reign of the Prince of Peace in answer to our prayers, it would be well worth the cost.

MRS. J. CALVIN STEWART.

A FRIEND OF THE LOWLY.

WHEN the sad news flashed throughout the Church that Mrs. John Little had passed away, hundreds of the leading people of the South felt they had lost a personal friend.

Men of affairs, who knew her as a gifted leader of women for better civic and community conditions, lamented the passing of so strong a leader. Educators, acquainted with her rare ability as an instructor both in private and in public, sadly acknowledged that the South had lost a strong power for betterment when that rare spirit passed from earth.

Social reformers, church leaders, prominent men and women who had been moved by her eloquent and inspiring voice as it sounded the call to the needy from rostrum and Conference platform, grieved that that persuasive tongue was forever silent. The press of the great city in which she lived voiced editorially the loss felt by the entire community. Truly few women have been so mourned.

Yet those who, outside her immediate family, will feel her loss most keenly, are not to be found in the abode of wealth, nor in the hall of learning. In the negro houses in the alleys of our Southern cities, in the hovels of poverty, in the plantation cabins, in all the many lowly places of earth where the influence of this woman, directly or indirectly, had reached, there is to be found that deep sorrow that comes with the loss of a true friend.

With that passion of sympathy and yearning to help the needy which was her outstanding characteristic, Mrs. Little gave herself unceasingly to the effort to give the negro children of the South a chance for a better life, and every negro mother who knew her, and they were numbered by the hundreds, was her trusting, loving friend. These lowly friends are smitten dumb with grief over her loss.

At the Conference of Negro Women at Tuscaloosa in September she spoke each day to the more than one hundred delegates on some question concerning the home and the child. With what tact, candor,

Mrs. John Little.

truth and humor she drove home to those colored mothers the truths they needed to know about their children.

And how eagerly they listened. The hour was not long enough for all they wanted to hear, and she gladly gave them additional time during the rest period of the hot afternoons. Even this was not enough, for the mothers wanted conferences alone with her to discuss personal problems, so she met them at 8 o'clock in the mornings, coming some distance each day to keep her appointments. When remonstrance was made that she was over-taxing her strength she replied, "O, let me help them all I can. They need it so."

As we sadly turn from the consideration of such a spirit to take up the burden of life again, we wonder whom God will raise up to carry on the work she was doing so nobly. It is His work and it must go on. Perhaps the shock of her loss will waken other women to a new sense of responsibility for the souls of these black folk round about us that will kindle a flame of burning zeal that shall spread throughout our Church. Should this be true, even the joy of heaven will be sweeter than before to one woman's heart.

H. P. W.

IF YOU WERE A HEATHEN WOMAN.

Reader: If you were one of the millio ns of heathen women:

Unwelcome at birth;

Untaught in childhood;

Unloved in wifehood;

Uncherished in widowhood;

Unprotected in old age;

Unlamented when dead.

What would you ask of the Christian women of America? "Think on these things."—Philippians 4-8.

—Mary Clokey Porter.

Remember.

Season of Prayer and Self-Denial for Foreign Missions. January 17-31.

Organize Foreign Mission Study Class es first week in January, using "An African Trail."

SOMETHING NEW.

HOME MISSION PROGRAMS FOR CHILDREN'S MISSIONARY BANDS.

BY MRS. J. E. WEST.

Children of the West.

Our Afro-American Juniors.

Little Strangers in Our Country.

Our Indian Boys and Girls.

Children of the Mountains.

Merry Christmas to the Children of the World.

Our Bible.

Mrs. J. E. West.

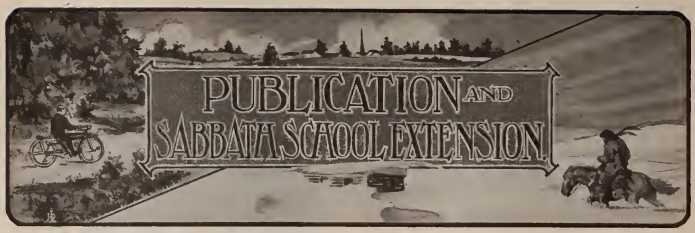
These programs with the necessary material for carrying them out may be obtained for 15c each, including postage, from The Woman's Auxiliary, Peachtree and Tenth Streets, Atlanta, Ga.

AN ACKNOWLEDGMENT.

We are indebted to Mrs. S. D. Walton, President of the Virginia Synodical for valuable assistance in the Auxiliary Department, of the Survey this month. We hope to have further help of this kind from other leaders in coming issues of our splendid magazine. MRS. W. C. WINSBOROUGH, Editor.

WHY THE PRAYER CALENDAR WAS LATE.

Because of the war in Europe—what nonsense, do you say? Well, that's the real reason, for the movement of war material blocked the freight service and the car of paper was **six weeks** instead of six days getting through from the mill to our print shop. Everything diplomacy and emphasis could suggest was said to the railroad men, but the unvarying answer was, "We are at war and Uncle Sam has given us orders to move war supplies **first**, so your paper will come through as soon as we can reach it."



Branch Department at
Texarkana, Ark.-Tex.

Publishing House,
6-8 North Sixth Street, Richmond, Va

TEEN AGE GIRLS CONDUCTING A MEETING OF THE WOMAN'S MISSIONARY SOCIETY.

DO you think they can't do it? Do you think they can't have a very interesting meeting? If so, you should have seen it tried out by the girls of Mizpah Sunday-school on Tuesday, September 18th, when there were twenty-nine enthusiastic young people present, and the entire program was in their hands.

It is the custom of the Woman's Missionary Society of Mizpah to have an annual

Some Future Leaders of Woman's Work.

printed program, with a different committee in charge for each month. So this year the September meeting was assigned to the young girls of the Sunday-school, with one older person to assist and advise them.

They didn't say they couldn't do it, or wouldn't try, but went at it with a vim. Plans were under way weeks ahead, and just a few days before the meeting they sent out or rather delivered personally very attractive invitations in the form of an acrostic, the letters spelling "Missionary Society." These were given not only to the regular society members, but to all ladies of the congregation, and also to all new people in the community. The result of this was a splendid attendance, including many strangers.

The room was attractively decorated with goldenrod and other flowers, and the young girls were all seated together near the piano. One girl presided over the devotional, and another over the mission topic, and twenty-four girls took some part in all. The subject of the devotional was "Consecration," and they had a most impressive service, with Scripture, hymns and prayer, all appropriate.

The topic for the day was "Our Young People's Work," and they told some wonderful things about the boys and girls of our Southern Presbyterian Church, presenting the facts by a unique question and answer method. Two girls read bright stories about our young people, and then the society enjoyed a treat in "Echoes From Montreat," by the delegate that Mizpah sent this year. When she had finished her talk, all twenty-nine of the girls present were wishing they had been there, and some of the older people were wondering if Mizpah couldn't send more delegates next year.

An All-round Girl.

A social hour followed, during which light refreshments were served, and a group of Camp Fire Girls entertained the society with patriotic songs.

This, the first meeting of the year, was pronounced "fine," so if the ladies can do as well, the society is going to "hum" this winter.

R. C. F.

AN ORGANIZED SUNDAY SCHOOL CLASS AND THE LIBERTY LOAN

They were young business women, keenly alive to the great pulse of the world events and anxious to do their very best for church and country. When the second Liberty Loan campaign was launched the church of which their organized Sunday-school class was a working part had just begun a canvass for funds to build an up-to-date church plant. For a while these business women wondered whether patriotism and religion were to conflict—but one member of the class saw the way through.

"Why not buy a Liberty Bond and give it as our contribution to the Church Building Fund?" she queried. And the class voted unanimously, "Aye!"

So that is what they did, and the story of it is told here that others may see a chance to use a Liberty Bond as an alabaster box.

We might also tell of how a group of girls in the Assembly's Training School showed their loyalty and love and faith in their Alma Mater by a Liberty Bond, but that—with apologies to Kipling—is another story.

HOME ECONOMICS, A BY-PRODUCT OF SUNDAY-SCHOOL ORGANIZED CLASS WORK.

Twenty Fed for Two Weeks on $50. $1.26 *a Week for Each Girl.*

ANNA BRANCH BINFORD.

BEING an enthusiast on the possibilities of the organized class in the secondary division, it is hard to surprise me with a new by-product of this work, but the Alabama Sunday-school Older Girls' Conference, held in Selma, October 12th-13th-14th, "put a new one over on me"—and here it is. One afternoon the conference president, Alma S.————, a pink and white rosebud of an eighteen-year-old girl, took me out for a spin in her machine, and while her small hands guided most efficiently the wheel, we talked of the last summer's camp, financed, managed and inhabited, for two weeks, by twenty Selma girls.

It developed that this group had wanted to go to a big conference camp, but so few of them could afford the necessary funds, that it was voted to have a camp of their own. So the bunch set to work to raise the money. How they did this is another story—but they did. When the funds were counted, it was found that after traveling expenses and other essentials were paid, just $50.00 would be left to feed twenty husky maidens for two weeks. "Impossible," said the grown-ups, but Alma was chief of the "Home Economies" staff (not to say chief of cooks), and she said, "We'll do it"—and it was as good as done.

The government food conservation experts would have chortled with delight to know how splendidly she conformed to their rules—without knowing a single one of them.

First she picked her assistant cooks, arranging for them to serve in relays, but herself keeping control throughout—centralizing power for efficiency.

At the close of the first few meals she estimated the waste by examining each plate—then established a maximum allowance for each individual.

Nourishing food was always given preference over fancy dishes. Meat and gravy were never served at same meal, as this "Food Administrator" couldn't waste so much nourishment on one venture. All members of the groups were made to realize that "calories," not pleasure, were what the meals were to furnish, though I seriously doubt whether the word "calories" was familiar to one-tenth of the bunch. But name, or no name, they co-operated by being satisfied to follow cheerfully the food conservation rules, and consequently were

The Girl on the Left is the "Food Administrator."

You See They Are Not Starved.

"The Quiet Hour."

well nourished during a two weeks camp, instead of overeating a mass of indigestible food for one week. All twenty came home well and rosy.

"Where," you are asking, "was this Alma S——— trained?" Simply by observation in her own mother's home. She told me that before this camp she had never cooked a meal herself. Yet when the occasion demanded, when the call came to make possible the success of this class venture, this girl rallied all her forces, used her gift of leadership, and did the job.

You will be interested to know that she plans this year to take in one of our best Southern colleges a course in home economics and music. Doesn't that combination promise well for the happiness of the home she is going some day to make a power for good?

The next time you are asked to cite the possibilities for training that lie in an organized Sunday-school class, don't fail to remember that home economics is a proven by-product.

THE ASSEMBLY'S PLAN FOR YOUNG PEOPLE'S WORK IN OPERATION.

THE Grace-Covenant church of Richmond is making a fair trial of the Assembly's plan for the work of the young people, and the Woman's Missionary Society keeps in sympathetic and helpful touch with all the activities of the young people's organizations by having representatives attend special service of the society when reports are heard as to plans and progress.

The last monthly meeting the society was devoted to Young People's Work, and the members were greatly interested by the splendid reports the young people submitted concerning their activities. The Sunday-school has organized classes and departments for intermediates, seniors and adults, and reports were heard from a number of the organized classes as to how they give *expression* to the *impressions* received in the study of the Bible lessons.

One class reported they were acting as "Big Sister" to younger girls who need counsel, guidance and help, and every member of the class had a girl as her special protege.

Another class has been furnishing milk to a colored orphanage and helping in an afternoon Sunday-school in the institution.

A class of young ladies is helping one of its members take a course in the Assembly's Training School and giving regularly and liberally to other benevolent causes. This class sent a delegate to Blue Ridge last summer.

A member of one of the classes spent her last summer vacation working in the mountains, and gave a very interesting account of her experience in a very fruitful work.

The Camp Fire girls are supporting a girl in one of our mountain mission schools, and aiding in the work of the city organization. The Christian Endeavor Society was represented at the Montreat Conference for young people, and they are aiding in an

Boys Clean Within and Without.

effort to supply a missionary in China with a motorcycle.

Two of the four delegates who attended the Young People's Conference at Montreat made reports concerning this very remarkable gathering. The report of these young girls showed the importance of sending our young people to conferences where they will not only be inspired to undertake larger things for the extension of the kingdom, but where they will be instructed as to methods of organization and activities by highly skilled leaders.

The enthusiastic reports of the delegates concerning the pleasure and profit they derived from attending the Montreat Conference made the members of the Missionary Society determine to have a share in sending a larger number of representatives to the conference to be held at Montreat next summer.

Over 90 per cent of the additions to the Grace-Covenant church on profession last year came through the Sunday-school and Young People's Societies, and it is becoming increasingly evident that the greatest task and opportunity before the whole Church is to reach the young people, lead them into the Christian life, and then train them for efficient service.

The Grace-Covenant church believes the Assembly has pointed out the most practical and fruitful plan of work for our young people's organizations, and they are profoundly grateful to God for the blessing that is attending the efforts of the young people who are responding so splendidly to the call for service.

EXTENSION WITH A VENGEANCE.

The Stokes County Field, Orange Presbytery.

REV. C. W. ERVIN has had charge of this field for three years.

As result of his work, there are four organized churches in the field—Asbury, Pine Ridge, Dan River and Danbury.

One hundred and forty new members have been received.

One new church, Hills chapel, has been built and completed. A church building at Collinstown has been begun with enthusiasm by contributions of lumber and labor. Out of a congregation of 135 at Collinstown there were only twenty-five members of any church.

Hartmans is another mission point where there were only two church members in a congregation of 100. A meeting was held at Hartmans last summer and there were fifteen conversions.

Two years ago there were only ninety (90) in the Sunday-schools. Now there are about 500 in Sunday-schools.

Mr. H. L. Thomas, a Sunday-school worker under the Sunday-school Extension Committee, is located in Surry County and has recently organized two new Sunday-schools in Stokes County. He is a very successful and earnest worker.

Mr. Ervin's report to the Home Mission Committee for the quarter January, February and March mentions:

Twenty-seven sermons preached. One hundred and twenty-three visits made.

Prayers in the homes of forty-three families and 600 miles traveled horseback. This was done in the face of rains, snows, sleets, ice, high water and grippe for himself and family. His devotion to the outside sick and dying, and heart-broken mourners, and the loyalty of his wife to him and his work will never be written. The record is on high; no wonder their people love them so.

Items: Dan River church has been painted inside and out and re-covered. Asbury church has been painted and materials are on hand to re-cover it. A well at the manse at Asbury has been sunk over sixty feet and still no water. The benevolences have been doubled at Dan River and Asbury.

Missionaries of the Presbyterian Church, U. S.

AFRICA-CONGO MISSION AFRICA. [49]

Bulape, 1897.

Rev. and Mrs. H. M. Washburn
Rev. and Mrs. R. F. Cleveland
Rev. and Mrs. C. T. Wharton

Lucbo, 1891.

Rev. W. M. Morrison
Rev. and Mrs. Motte Martin
Dr. and Mrs. L. J. Coppedge
Rev. and *Mrs. A. L. Edminston (c)
*Miss Maria Fearing (c)
Rev. and Mrs. C. L. Crane
Mr. T. J. Arnold, Jr.
Miss Elda M. Fair
Mr. W. L. Hillhouse
Rev. and Mrs. T. C. Vinson
*Rev. S. H. Wilds
Dr. and Mrs. T. Th. Stixrud
Rev. and Mrs. A. C. McKinnon
†Mr. and Mrs. T. Daumery
Rev. and Mrs. J. W. Allen
Mr. B. M. Schlotter
Rev. and Mrs. W. F. McElroy
Mr. and Mrs. C. R. Stegall
Miss Mary E. Kirkland
Rev. and Mrs. J. H. Longenecker
Mrs. S. N. Edhegard
†Rev. S. N. Edhegard

Mutoto, 1912.

Rev. and Mrs. Geo. T. McKee
*Rev. A. A. Rochester (c)
Rev. and Mrs. Plumer Smith
Dr. and Mrs. Robt. R. King

Lusambo, 1913.

*Rev. and Mrs. J. McC. Sieg
Rev. and Mrs. R. D. Bedinger
Dr. and Mrs. F. R. Kellersberger
E. BRAZIL MISSION. [17]

Lavras, 1893.

Rev. and Mrs. S. R. Gammon
Miss Charlotte Kemper
*Rev. H. S. Allyn, M. D.
*Mrs. H. S. Allyn
Mr. and Mrs. C. C. Knight
Mr. and Mrs. B. H. Hunnicutt
*Mr. and Mrs. F. E. Baker
†Rev. A. S. Maxwell
Miss Genevieve Marchant

Piumhy, 1896.

Mrs. Kate B. Cowan

Bom Successo.

Miss Ruth See
Mrs. D. G. Armstrong

Sao Sebastiao do Paraiso, 1917.

Rev. and Mrs R. D. Daffin
W. BRAZIL MISSION. [8]

Ytu, 1909.

Rev. and Mrs. Jas. P. Smith

Braganca, 1907.

Rev. and Mrs. Gaston Boyle

Campinas, 1869.

Rev. and Mrs. J. R. Smith

Itapetininga, 1912.

Descalvado, 1908.

Rev. and Mrs. Alva Hardie
N. BRAZIL MISSION [13]

Garanhuns, 1895.

Rev. and Mrs. G. E. Henderlite
Rev. and Mrs. W. M. Thompson
Miss Eliza M. Reed

Pernambuco, 1873.

Miss Margaret Douglas
*Miss Edmonia R. Martin
Rev. and Mrs. W. C. Porter
Miss Leora James
Miss R. Caroline Kilgore

Canhotinho.

Dr. G. W. Butler
Mrs. G. W. Butler

MID CHINA MISSION. [74]

Tunghiang, 1904.

Hangchow, 1867.

Mrs. J. L. Stuart, Sr.
Miss E. B. French
Miss Emma Boardman
Rev. and Mrs. Warren H. Stuart
Miss Annie R. V. Wilson
Rev. and Mrs. R. J. McMullen
Mr. and Mrs. J. M. Wilson
Miss Rebecca E. Wilson
Rev. G. W. Painter, Pulaski, Va.
Rev. and Mrs. J. M. Blain
Miss Nettie McMullen
Miss Sophie P. Graham
Miss Frances Stribling

Shanghai.

Rev. and Mrs. S. I. Woodbridge
Rev. and Mrs. C. N. Caldwell

Kashing, 1895.

Rev. and Mrs. W. H. Hudson
*Dr. and Mrs. W. H. Venable
Miss Elizabeth Talbot
*Rev. and Mrs. Lowry Davis
*Miss Irene Hawkins
Miss Elizabeth Corriher
Miss Florence Nickles
*Miss Mildred Watkins
*Miss Sade A. Nisbet
*Mr. S. C. Farrior
Dr. and Mrs. F. R. Crawford
Rev. and Mrs. M. A. Hopkins
Rev. and Mrs. J. Y. McGinnis
Miss R. Elinore Lynch
Miss Kittie McMullen

Kiangyin, 1895.

Rev. and Mrs. L. I. Moffett
Rev. Lacy L. Little
Dr. and Mrs. Geo. C. Worth
*Mr. and Mrs. Andrew Allison
Miss Rida Jourolman
Mrs. Anna McG. Sykes
Miss Ida M. Albaugh
Miss Carrie L. Moffett
Miss Venie J. Lee, M. D.
Miss Anna M. Sykes

Nanking.

Rev. and Mrs. J. L. Stuart
Dr. and Mrs. A. C. Hutcheson
Dr. and Mrs. R. T. Shields (Tsinanfu)
Rev. and Mrs. P. F. Price

Soochow, 1872.

*Dr. and Mrs. J. R. Wilkinson
Miss Addie M. Sloan
Miss Gertrude Sloan
Mrs. M. P. McCormick
Rev. and Mrs. P. C. DuBose
*Mrs. R. A. Haden
Miss Irene McCain
Dr. and Mrs. M. P. Young
Mrs. Nancy Smith Farmer
Rev. Henry L. Reaves
Miss Lois Young
*Rev. and Mrs. H. Maxcy Smith
N. KIANGSU MISSION. [75]

Chinkiang, 1883.

Rev. and Mrs. A. K. Sydenstricker
Rev. and Mrs. J. W. Paxton
Rev. and Mrs. D. W. Richardson
Rev. and Mrs. J. C. Crenshaw

Taichow, 1908.

Rev. T. L. Harnsberger
Dr. and Mrs. Robt. R. Price
Rev. Chas. Ghiselin, Jr.

Hsuchoufu, 1897.

Mrs. Mark B. Grier, M. D.
Dr. and Mrs. A. A. McFadyen
Rev. and Mrs. Geo. P. Stevens
*Rev. and Mrs. F. A. Brown
Rev. and Mrs. O. V. Armstrong
Rev. Lewis H. Lancaster
Miss Eliza A. Neville

Hwaianfu, 1904.

Rev. and Mrs. H. M. Woods
Miss Josephine Woods
Rev. and Mrs. O. F. Yates
Miss Lillian C. Wells
Miss Lily Woods

Yencheng, 1909.

Rev. and Mrs. H. W. White
*Rev. and Mrs. C. F. Hancock
Dr. and Mrs. J. W. Hewett
Rev. and Mrs. C. H. Smith

Sutsien, 1893.

*Dr. and Mrs. J. W. Bradley
Rev. B. C. Patterson
Mrs. B. C. Patterson, M. D.
Rev. and Mrs. W. C. McLauchlin
Rev. and Mrs. W. F. Junkin
Mr. H. W. McCutchan
Miss Mada McCutchan
Miss M. M. Johnston
Miss E. McRobert
Miss Carrie Knox Williams

Tsing-kiang-pu, 1897.

Rev. and Mrs. J. R. Graham, Jr.
*Dr. and Mrs. James E. Woods
Rev. and Mrs. A. A. Talbot
Miss Jessie D. Hall
Miss Sallie M. Lacy
*Miss Nellie Sprunt
Miss Agnes Woods
Dr. and Mrs. L. Nelson Bell
Rev. and Mrs. H. Kerr Taylor

Tonghai, 1908.

Rev. and Mrs. J. W. Vinson
L. S. Morgan, M. D.
Mrs. L. S. Morgan, M. D.
Rev. and Mrs. Thos. B. Grafton
Rev. and Mrs. A. D. Rice

CUBA MISSION. [8]

Cardenas, 1899.

Miss M. E. Craig
Rev. and Mrs. R. L. Wharton
Miss Margaret M. Davis

Calbarien, 1891.

Miss Mary L. Alexander
†Miss Janie Evans Patterson
†Rev. H. B. Someillan

Placetas, 1909.

None.

Camajuani, 1910.

Miss Edith McC. Houston
†Rev. and Mrs. Ezequiel D. Torres
Rev. and Mrs. J. T. Hall

Sagua, 1914.

*Rev. and Mrs. Juan Orts y Gonzales
Rev. and Mrs. J. O. Shelby

JAPAN MISSION. [40]

Kobe, 1890.

Rev. and Mrs. S. P. Fulton
Rev. and Mrs. H. W. Myers
Rev. and Mrs. W. McS. Buchanan

Kochi, 1885.

Rev. and Mrs. W. B. McIlwaine
Rev. and Mrs. H. H. Munroe
*Miss Estelle Lumpkin
Miss Annie H. Dowd

Nagoya, 1867.

Rev. and Mrs. W. C. Buchanan
*Miss Leila G. Kirtland
Rev. and Mrs. R. E. McAlpine
Miss Elizabeth O. Buchanan
Rev. and Mrs. L. C. McC. Smythe

Susaki, 1898.

Rev. and Mrs. J. W. Moore
Rev. and Mrs. J. H. Brady

Takamatsu, 1898.
Rev. and Mrs. S. M. Erickson
Rev. and Mrs. J. W. Hassell
Miss M. J. Atkinson

Tokushima, 1889.
Rev. and Mrs. C. A. Logan
*Miss Lillian W. Curd
Rev. and Mrs. H. C. Ostrom

Toyohashi, 1902.
*Rev. and Mrs. C. K. Cummings

Okazaki, 1912.
Miss Florence Patton
Miss Anna V. Patton
Rev. and Mrs. C. Darby Fulton

CHOSEN MISSION. [77]

Chunju, 1896.
Rev. and Mrs. L. B. Tate
Miss Mattie S. Tate
*Rev. and Mrs. L. O. McCutchen
Rev. and Mrs. W. M. Clark
Rev. and Mrs. W. D. Reynolds
Miss Susanna A. Colton
Rev. S. D. Winn
Miss Emily Winn
*Miss E. E. Kestler
*Miss Lillian Austin
Mr. and Mrs. F. M. Eversole
Dr. and Mrs. M. O. Robertson
Miss Sadie Buckland

Kunsan, 1896.
Rev. and Mrs. Wm. F. Bull
Miss Julia Dysart
*Mr. and Mrs. W. A. Venable
*Dr. and Mrs. J. B. Patterson
Rev. John McEachern
Mr. Wm. A. Linton
Miss Elise J. Shepping
Miss Lavalette Dupuy
Rev. and *Mrs. W. B. Harrison

Kwangju, 1898.
*Rev. and Mrs. Eugene Bell
Rev. S. K. Dodson
Miss Mary Dodson
Mrs. C. C. Owen
*Rev. and Mrs. P. B. Hill
Miss Ella Graham
Dr. and Mrs. R. M. Wilson
*Miss Anna McQueen
*Rev. and Mrs. J. V. N. Talmage
Rev. and Mrs. Robert Knox
Mr. and Mrs. M. L. Swinehart
Miss Esther B. Matthews
*Mrs. T. E. Wilson

Mokpo, 1898.
Rev. and Mrs. H. D. McCallie
*Miss Julia Martin
Rev. and Mrs. J. S. Nisbet
Miss Ada McMurphy
Miss Lillie O. Lathrop
Dr. and Mrs. R. S. Leadingham
Rev. and Mrs. L. T. Newland
Mr. and Mrs. Wm. P. Parker
Rev. and Mrs. P. S. Crane

Soonchun, 1913
Rev. and Mrs. J. F. Preston
Rev. and Mrs. R. T. Coit
Miss Meta L. Biggar
Miss Anna L. Greer
*Dr. and Mrs. H. L. Timmons
Rev. and Mrs. J. C. Crane
Dr. and Mrs. J. McL. Rogers

MEXICO MISSION. [11]

Linares, 1887.
Rev. and Mrs. H. L. Ross

Matamoros, 1874.
Miss Alice J. McClelland
San Angel, D. F. Mexico

San Benito, Texas.
Miss Anne E. Dysart

Brownsville, Texas.
*Rev. and Mrs. W. A. Ross

Montemorelos, 1884.
Mr. and Mrs. R. C. Morrow

C. Victoria, 1880.
Miss E. V. Lee

RETIRED LIST.

Cuba
Miss Janet H. Houston

Japan
Miss C. E. Stirling

Korea
Dr. W. H. Forsythe
Miss Jean Forsythe
Missions, 10.
Occupied Stations, 53
Missionaries, 374
Associate Workers, 11

*On furlough, or in United States. Dates opposite names of stations indicate year stations were opened.
†Associate workers.
For postoffice address, etc., see page below.

Stations, Postoffice Addresses.

AFRICA—For Bulape, Luebo, Mutoto.—Luebo, Congo Belge, Africa, via Antwerp, care A. P. C. Mission, par Kinshasa. For Lusambo—Lusimbo, Sankuru District, Congo Belge, Africa, via Antwerp, care A. P. C. Mission," par Kinshasa.

E. BRAZIL—For Lavras—"Lavras, Estado de Minas Geraes, Brazil." Bom Successo, Estado do Minas Geraes, Brazil. For Piumhy—"Piumhy, Estado de Minas Geraes, Brazil." For Sao Sebastiao do Paraiso—"Sao Sebastiao de Paraiso, Estado de Minas Geraes, Brazil."

W. BRAZIL—For Campinas—"Campinas, Estado de Sao Paulo, Brazil." Itapetininga, Estado de Sao Paulo, Brazil. For Descalvado—"Descalvado Estado de Sao Paulo, Brazil." For Braganca—"Braganca, Estado de Sao Paulo, Brazil." For Sao Paulo—"Estado de Sao Paulo Brazil." For Itu—"Itu, Estado de Sao Paulo, Brazil."

N. BRAZIL.—For Canhotinho—"Canhotinho, E. de Pernambuco, Brazil." For Garanhuns—"Geranhuns, E. de Pernambuco, Brazil." For Natal Rio Grande de Norte, Brazil." For Pernambuco—"Recife, E. de Perambuco, Brazil."

CHINA—Mid-China Mission—For Tunghiang—"Care Southern Presbyterian Mission, Tunghiang, via Shanghai, China." For Hangchow—"Care Southern Presbyterian Mission, Hangchow, China." For Shanghai—"Care Southern Presbyterian Mission, Shanghai, China." For Kashing—"Care Southern Presbyterian Mission, Kashing via Shanghai, China." For Kiangyin—"Kiangyin via Shanghai, China." For Nanking—"Care Southern Presbyterian Mission, Nanking, China." For Soochow—"Care Southern Presbyterian Mission, Soochow, China." North Klangsu Mission—For Chinkiang—"Care Southern Presbyterian Mission, Chinkiang, China." For Taichow—"Care Southern Presbyterian Mission, Taichow, via Chinkiang, China." For Hsuchou-fu—"Care Southern Presbyterian Mission, Hsuchou-fu, Ku, China. For Hwaianfu—"Care Southern Presbyterian Mission, Hwaianfu-via Chinkiang, China. For Sutsien—"Care Southern Presbyterian Mission, Sutsien, via Chinkiang, China." For Tsing-Kiang-Pu—"Care Southern Presbyterian Mission, Tsing-Kiang-Pu, via Chinkiang, China." For Tonghai—"Care Southern Presbyterian Mission, Tonghai, via Chinkiang, China." For Yencheng—"Care Southern Presbyterian Mission, Yencheng, Kiangsu, China."

CUBA—For Cardenas—"Cardenas, Cuba." For Caibarien—"Carbarien, Cuba." For Camajuani—"Camajuani, Cuba." For Placetas—"Placetas, Cuba." For Sagua—"la Grande, Cuba."

JAPAN—For Kobe—"Kobe, Setsu Province, Japan." For Kochi—"Kochi, Tosa Province, Japan." For Nagoya—"Nagoya, Owari Province, Japan." For Susaki—"Susaki, Tosa Province, Japan." For Takamatsu—"Takamatsu, Sanuki Province, Japan." For Tokushima—"Tokushima, Awa Province, Japan." For Toyohashi—"Toyohashi, Mikawa Province, Japan." Okazaki—"Okazaki, Mikawa Province, Japan."

CHOSEN—For Chunju—"Chungju, Chosen, Asia." For Kunsan—"Kunsan, Chosen, Asia." For Kwangju—"Kwangju, Chosen, Asia." For Mokpo—"Mokpo, Chosen, Asia." For Seoul—"Seoul, Chosen, Asia." For Soonchun—"Soonchun, Chosen, Asia."

MEXICO MISSION—For Linares—"Linares, Neuvo, Leon, Mexico." For Matamoros—"Matamoros, Tamaulipas, Mexico." For Montemorelos—"Montemorelos, Nuevo Leon Mexico." For C. Victoria—"C. Victoria, Tamaulipas, Mexico."